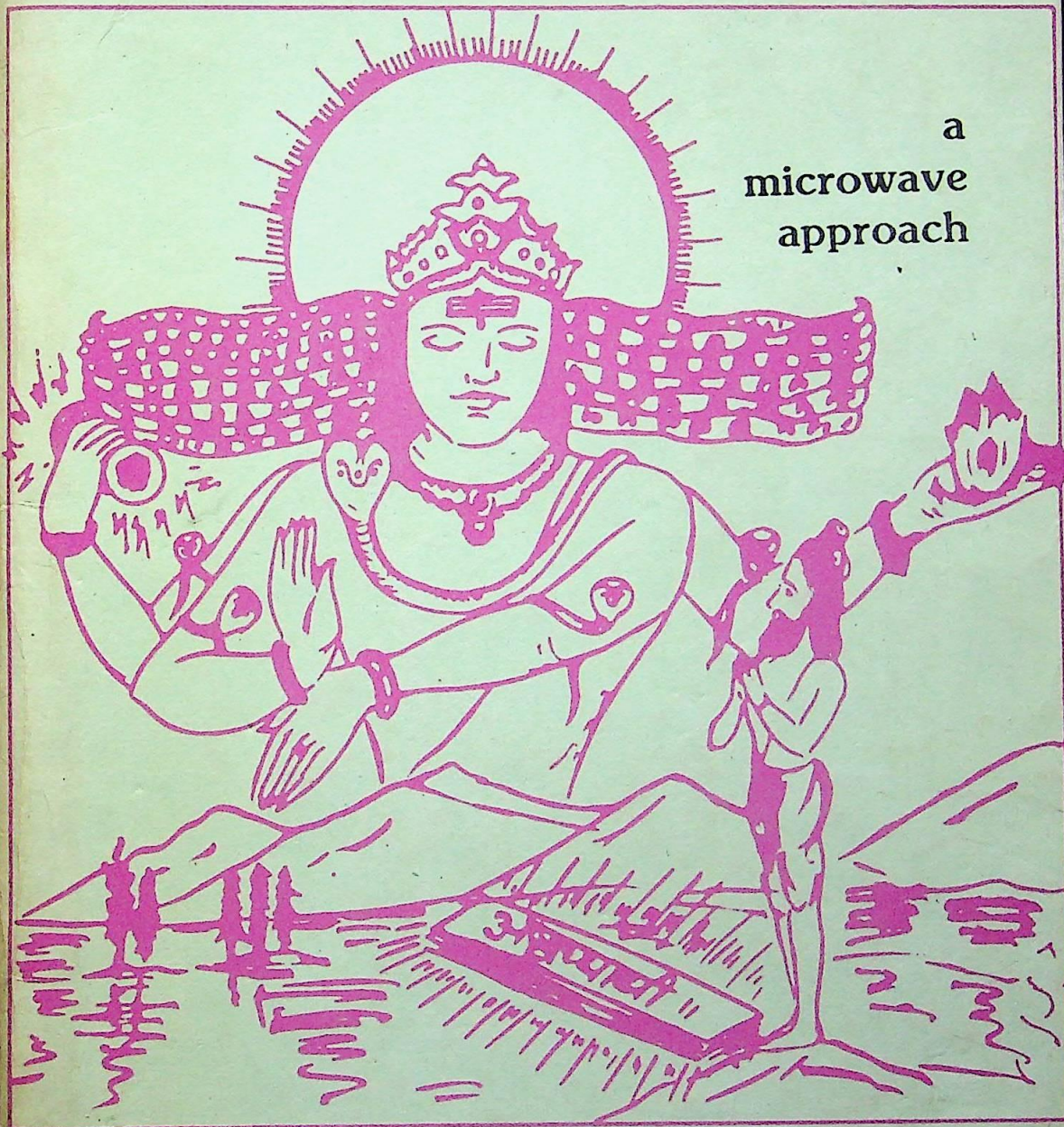


CONVERSATIONAL SANSKRIT

a
microwave
approach



N.D. Krishnamurthy

U.P. Upadhyaya

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Sanskrit enshrines in itself India's cultural, social moral and literary values and has been providing a model to the world, from prehistoric times to modern days and will continue to do so for ever.

N. K. Ramaswamy Iyengar

This book is the outcome of authos' team work for over a long period in teaching Indian languages to different linguistic groups in India and abroad. This book is intended to serve as a guide both for the teacher and the learner. This is meant to help the lovers of Sanskrit not only to grasp the struture of the language but also to use it as tool of communication on matters of day to day requirement. Hence this can be considered as an attempt to prove that Sanskrit could be revived as a language of communication in modern time also. It also renders guidance in learning the writing system of Devanagari script.

The entire content of this book of 50 lessons can be used in an intensive course of six weeks or 40 working days at the rate of 4 hours per day. If taught as one of the electives in a general education programme, this can form a text book for a course of one academic year.

CONVERSATIONAL SANSKRIT

A Microwave Approach

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N.D. Krishnamurthy, Dr. U.P. Upadhyaya, Jayanthi Manohar,
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CONVERSATIONAL SANSKRIT

A Micro-wave Approach

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FOREWORD

N.D.K. Institute of Languages, Bangalore, was established in the year 1975 with a view to developing and adding newer dimensions to our system of education. As part of this programme we also want to encourage the study of Sanskrit, which enshrines in itself India's cultural, social, moral and literary values and has been providing a model to the world from prehistoric times to modern days and will continue to do so for ever. We are bent upon eradicating the title 'dead language' attached to this language which has an unfathomable treasure in all branches of human disciplines. This intensive thinking gives rise to the creation of the NDK Institute of Languages. Fortunately we were able to secure the services of the other three authors of this book. All these four authors undertook this herculian task of preparing this book with a missionary zeal and dedication. This is a humble and maiden attempt to popularize Sanskrit as the spoken language. All the authors have had sufficient experience in designing and preparing teaching materials in Indian languages. We sincerely hope that our efforts in this direction will receive admiration from the Sanskrit loving public in India and abroad. We sincerely thank the authors and all others who have contributed their mite in the production of this book.

Bangalore,

U.P.Upadhyaya

Dated : 1-3-94

**N. D. K. INSTITUTE
OF
LANGUAGES.**

Director
N.D, Krishnamurthy, M.A.B.Ed.

N. D. K. INSTITUTE
OF
LANGUAGES

Original
N. D. Krishnamurthy, M.A., Ed.

PREFACE

Sanskrit is an important member of the Indo-European family of languages. It is one of the three most ancient classical languages of this group, the other two being Greek and Latin. Sanskrit was the spoken language of India for several centuries during pre-Christian and post-Christian era. It was the language of all epics, religious and literary works as well as secular writings on mathematics, astronomy, medicine, law, logic, philosophy etc. It was also the language of administration and education. When the spoken dialects of this language started developing in different regions as modern languages in post-Christian era the classical Sanskrit within the grammatical framework provided by the grammarians like Panini, Patanjali, Katyayana and others continued to remain as the language of the elite for the purpose of creative expression, scholarly discourses and scientific writings. Hence its use as a spoken language was mostly limited to the academic congregations.

All modern Indian languages are influenced by Sanskrit. Even those Indian languages which are not directly derived from Sanskrit owe very much to Sanskrit. They have a very significant percentage of Sanskrit words in their vocabulary. In the medieval period Sanskrit has provided inspiration and model for the development of creative writing and aesthetics in modern Indian languages. Even in modern period, our languages have to depend heavily on Sanskrit for modernization and coining of new technical terms to meet the demands of growing social needs and scientific advancement. Even today, though Sanskrit is dubbed as the spoken language of very few individuals, it is the language used in all religious ceremonies, sacraments, temple rituals and Vedic form of worship etc, throughout India.

This is the maiden venture to remove the illusion from the minds of many people that Sanskrit cannot be used as a spoken language. We are happy to note that in recent years the youths in many parts of India have started evincing keen interest in learning Sanskrit as a spoken language. We trust that our efforts in providing a simplified Sanskrit for this purpose will be appreciated by the learners and teachers. Only simple structures required for day-to-day conversations have been used in this book.

The following are the components of this text.

- Cycles** : A small bundle of material with one or two structures serving as a focus.
- Topical Focus** : The general theme of conversation of a cycle.
- Grammatical Focus** : The specific structures and grammatical elements of importance in a cycle.
- Rituals** : Little bits of language which may or may not represent an important structure to be learned, but which have practical everyday conversation value at the time they are presented.
- Interrogatives** : Question words introduced in the cycle which allow the learner opportunity for self discovery.
- Model Sentences (C. Phase)** : Four to eight sentence patterns introduced in the cycle. They are arranged in the order of declarative sentences followed by corresponding interrogative sentences.
- Conversations (C. Phase)** : Fragments of conversational exchanges which place sentences in the M-Phase in realistic context.
- Vocabulary** : All new items presented in each cycle.
- Teacher's Notes** : Instructions for manipulating and expanding the C and M Phases.
- Learners' Notes** : Explanations of use of rituals or little pieces of linguistic or cultural information which are not sufficiently important to be included in the grammatical notes.

Grammatical Statements and descriptions of the 'form' the
Notes : Language takes and the 'function' of the forms.

Supplements : Additional drills and exercises for self-discovery
Specially created material which reviews and
ties together prior cycles. Programme specific
materials

The first 35 cycles are structurally arranged in graded sequences. The remaining lessons come under the category of self discovery units and they do not have all the components of the cycles

We are highly indebted to the Adarsha Educational and Social Service Trust for having inspired us and rendered all assistances in the preparation of this book, and for having permitted us to print the II Edition we are thankful to Dr.U.P.Upadhyaya, Mrs. Jayanth Manohar and Mrs. N. Shylaja for their valuable co-operation in the preparation of this book, to Dr. N.Subrahmanyam, Sri C.Ananthacahr and Dr. V. Krishnaswamy Iyengar for scrutinizing the manuscript and offering valuable suggestions.

We are most grateful to Sri. N. K. Ramaswamy Iyengar for all the help and encouragement in bringing out this second edition.

SYSTEM OF TRANSLITERATION

Symbol	Nearest English Equivalent		
a	u	of	up
aa	a	of	calm
i	i	of	bit
ii	ee	of	keep
u	u	of	put
uu	oo	of	shoot
r	nearest to English r in cream		
ee	a	of	mate
oo	oa	of	coat
ai	y	of	why
au	ow	of	cow
k	k	of	skin
g	g	of	get
ṇ	ng	of	sing
c	ch	of	church
j	j	of	jet
ñ	n	of	bench
ṭ	t	of	hot
d	d	of	Card
ṇ	n		retroflex
t	th	of	birth
d	th	of	though
n	n	of	tenth
p	p	of	copy
b	b	of	bag
m	m	of	man

(xiii)

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Cycle - 1

Topical Focus : Name, nationality and profession.

Grammatical Focus : Pronouns of first, second and third persons :
masculine, feminine and neuter.
Possessive forms of those pronouns.
Equational types of sentences.

Interrogatives : kaḥa 'who' M kaa 'who' F and kim 'what' N

Ritual : namaskaaraḥa 'salutation'

Model Sentences :

- | | |
|---|-------------------------|
| 1 ₁ aham raamaḥa | 'I am Rama.' |
| 1 ₂ aam, saḥa bhaarata
deesīyaḥa. | 'Yes, he is an Indian.' |
| 1 ₃ mama naamadheeyam
moohanaha. | 'My name is Mohan.' |
| 1 ₄ bhavaan kaḥa ? | 'Who are you?' |
| 1 ₅ api saḥa bhaaratadeesīyaḥa? | 'Is he an Indian?' |
| 1 ₆ bhavataḥa naamadheeyam
kim? | 'What is your name?' |

Conversations :

- C₁ A: namaskaaraḥa. 'Good morning'
 B: namaskaaraḥa. 'Good morning'
 A: bhavaan kaḥa? 'Who are you?'
 B: aham goopaalaḥa. 'I am Gopal'.
 A: api bhavaan 'Are you a Ceylonese?'
 simhaladeeśiiyaḥa ?
 B: aam, aham 'Yes, I am a Ceylonese'
 simhaladeeśiiyaḥa.
- C₂ A: saḥa kaḥa? 'Who is he?'
 B: saḥa maṇṇavakaḥa. 'He is a student'
 A: api saḥa 'Is he a Russian?'
 raṣiiyaadeeśiiyaḥa ?
 B: na, saḥa 'No, he is a Nepalese'
 neepaaladeeśiiyaḥa.
 A: saa kaa? 'Who is she?'
 B: saa ameerikaadeeśiiyaa. 'She is an American'
 A: saḥa kaḥa? 'Who is he?'
 B: saḥa asmaakam 'He is our director'
 nirdeeśakaḥa.
- C₃ A: bhavataḥa naamadheeyam 'What is your name?'
 kim?
 B: mama naamadheeyam 'My name is Ananda'
 aanandaḥa.
 A: kim bhavaan 'Are you a teacher?'
 upaadhyaayaḥa?
 B: aham na upaadhyaayaḥa, 'I am not a teacher, I am a
 aham vaidyaḥa. doctor.'
 A: tasya naamadheeyam kim? 'What is his name?'
 B: tasya naamadheeyam. 'His name is Mukunda.
 mukundaha.
 A: tasyaaḥa naamadheeyam 'Her name is Vimala'

- C₄ A: tat kim? 'What is that?'
 B: tat pustakam. 'That is a book.'
 A: api tat bhavataḥa 'Is it your book?'
 pustakam?
 B: aam, tat mama pustakam. 'Yes, that is my book.'

Vocabulary

aham	'I'		mama	'my'	
bhavaan	'you'	M	bhavataḥa	'your'	M
bhavatii	'you'	F	bhavatyaḥa	'your'	F
saḥa	'he'	M	tasya	'his', 'its'	
saa	'she'	F	tasyaḥa	'her'	
tat	'it'	N	asmaakam	'our'	
kaḥa	'who'	M	api	'is it?'	
kaa	'who'	F	aam	'yes'	
kim	'what'	N	na	'no'	
vaidyāḥa	'doctor'	M	nirdeśakāḥa	'director'	M
vaidyaa	'doctor'	F	nirdeśikaa	'director'	F
maāṇavakāḥa	'student'	M	upaadhyāḥa	'teacher'	M
maāṇavakaa	'student'	F	upaadhyāyaa	'teacher'	F
karśakāḥa	'farmer'	M	vaṇik	'merchant'	
naamadheeyam	'name'		namaskaaraḥa	'salutation'	

Teachers' Note

M₁ In place of raamaḥa 'Rama' substitute other proper nouns.

In place of aham 'I' substitute

bhavaan 'you' saḥa 'he'

M₂ In place of bhaaratadeśīyāḥa 'Indian', substitute

simhaladeśīyāḥa 'Ceylonese'

neepaaladeśīyāḥa 'Nepalese'

japaan deśīyāḥa 'Japanese'

M₃ In place of mama 'my' substitute tasya 'his' bhavataḥa 'your'

M₄ In place of bhavaan 'you' substitute saḥa 'he' saa 'she' bhavatii 'you' *F* and accordingly change the interrogative.

C₂ In place of maanavakaḥa 'student' substitute :

upaadhyaayaḥa	'teacher'	vaidyaḥa	'doctor'
nirdeśakaḥa	'director'	karṣakaḥa	'farmer'
vaṇik	'merchant'		

In place of saḥa 'he' substitute

saa 'she'

and use appropriate feminine forms.

Learner's Note

1. namaskaaraḥa is an all-time greeting approximately equivalent to good morning, good afternoon, good evening and good night. This greeting is exchanged when two known persons meet or depart. This expression is synchronised with the action of folding the hands and bowing the head.

In place of namaskaaraḥa, one can use namastee also.

2. The second person honorific singular pronoun is bhavaan *M* and bhavatii *F*.

3. There are no articles in Sanskrit language as in English (corresponding to a, an and the)

4. In place of mama naamadheeyam moohanaha, we can also use mama naamadheeyam moohanaha iti.

iti means 'like this'. This is optional.

Grammatical Notes

aham	raamaḥa
I	Rama

I am Rama.

Sentences of this type are called equational sentences. They do not have any verb as in English

am, are, is, etc.

bhavataḥa	naamadheeyam	kim
your	name	what

What is your name?

Interrogatives can come in Sanskrit initially, medially or finally without any change in meaning, e.g.

kim bhavataḥa naamadheeyam?

bhavataḥa naamadheeyam kim?

bhavataḥa kim naamadheeyam?

bhavataḥa is the genitive case form (possessive form) of the pronoun bhavaan.

pronoun			possessive form	
aham	'I'		mama	'my'
vayam	'we'		asmaakam	'our'
bhavaan	'you'	M	bhavataḥa	'your'
bhavatii	'you'	F	bhavatyaaḥa	'your'
saḥa	'he'	M	tasya	'his'
saa	'she'	F	tasyaaḥa	'her'
tat	'it'	N	tasya	'its'

api	bhavaan	raṣyaadeeśiiyaḥa?
is it so	you	Russian

Are you a Russian ?

na	aham	raṣyaadeeśiiyaḥa
no	I	Russian

No, I am not a Russian.

Note the question-tag *api* used in the beginning of the sentence to obtain yes or no type of answers.

Also note *na* used as a negative particle.

The pronouns *saḥa* 'he' *saa* 'she' and *tat* 'it' denote persons and things that are remote.

Supplement

Sound drills : contrasting pairs :

short vs long vowels

Practise correct pronunciation. Meaning need not be memorized.

a vs aa

saraḥa	'lake'	saaraḥa	'essence'
karaṇam	'doing'	kaaraṇam	'reason'
jalām	'water'	jaalam	'net'
param	'supreme'	paaram	'goal', 'shore'

i vs ii

śilaa	'rock'	śiilaa	'virtue'
ciram	'long time'	ciiram	'bark garment'
tiraḥa	'barricade'	tiiram	'shore'
pitaa	'father'	piitaa	'yellow'

u vs uu

kulam	'clan'	kuulam	'shore'
sutaḥa	'son'	suutaḥa	'chariot driver'
puraḥa	'town'	puuraḥa	'flood', 'filled'
suraha	'divine being'	suuraḥa	'sun'

Cycle-2

Topical Focus : Possession.

Grammatical Focus : Demonstrative pronouns denoting proximity: ayam 'this' M, iyam 'this' F, idam 'this' N and their possessive forms. Second person pronoun tvam M, F and its possessive form.

Interrogatives : kasya 'whose' M, N., kasyaaha 'whose' F.

Ritual : aagaccha, upaviśa. 'Please come, please take your seat.'

Model Sentences :

M ₁	ayam asmaakam kukkuraḥa.	'This is our dog'.
M ₂	iyam na mama leekhanii.	'This is not my pen.'
M ₃	idam tasya pustakam.	'This is his book.'
M ₄	ayam kasya kukkuraḥa ?	'Whose dog is this?'
M ₅	api iyam tava leekhanii?	'Is this your pen?'
M ₆	idam kasya pustakam?	'Whose book is this?'

Conversations :

- C₁ A: namaskaaraḥa. 'Good morning'
 B: namaskaaraḥa, aagaccha, 'Good morning, please
 upaśa. come. Please be seated.'
 A: kaḥa tvam? 'Who are you?'
 B: aham maṇṇavakaḥa. 'I am a student.'
 A: idam kim? 'What is this?'
 B: idam mama pustakam. 'This is my book.'
- C₂ A: ayam kaḥa? 'Who is this?'
 B: ayam kukkuraḥa. 'This is a dog.'
 A: kasya kukkuraḥa? 'Whose dog (is this)?'
 B: ayam asmaakam 'This is our dog.'
 kukkuraḥa.
 A: asya naamadheeyam kim? 'What is his name?'
 B: asya naamadheeyam 'His name is Tomy'
 ṭaamiḥi.
- C₃ A. iyam kasya leekhanii? 'Whose pen is this?'
 B. iyam tasya leekhanii. 'This is his pen.'
 A. api iyam tava leekhanii na? 'Isn't this your pen?'
 B. na, iyam mama leekhanii 'No, this is not my pen.'
 na.
- C₄ A. api idam tava gṛham? 'Is this your house?'
 B. idam mama gṛham na. 'This is not my house.'
 A. kasya gṛham idam? 'Whose house is this?'
 B. idam tasya gṛham. 'This is his house.'
 A. tava gṛham katama? 'Which one is your house?'
 B. tat mama gṛham. 'That one is my house.'

Vocabulary

ayam

this

M gṛham

house

N

iyam	this	F	koṣṭakaḥa	'room'	M
idam	this	N	śaalaa	'school'	F
asya	of this	M.N	graamaḥa	'village'	M
asyaaḥa	of this	F	nagaram	'town'	N
tvam	you (sg)	M.F	udyaanam	'garden'	N
tava	your		kukkuraḥa	'dog'	M
katama	'which'	M	maarjaalaḥa	'cat'	M
katamaa	'which'	F	aśvaḥa	'horse'	M
katamam	'which'	N	gaardabhaḥa	'donkey'	M
bhaginii	'sister'	F	kukkuṭaḥa	'cock'	M
maataa	'mother'	F	matsyaḥa	'fish'	M
ghaṭii	'watch'	F	vṛṣabhaḥa	'bull'	M
maalaa	'garland'	F	gajaḥa	'elephant'	M

Teacher's Note

M₁ In place of asmaakam 'our' substitute :

mama 'my'	tava 'your'
tasya 'his'	tasyaaḥa 'her'

In place of kukkuraḥa 'dog', substitute

maarjaalaḥa 'cat'	aśvaḥa 'horse'
kukkuṭaḥa 'cock'	matsyaḥa 'fish'

M₂ In place of leekhanii 'pen', substitute

ghaṭii 'watch'	śaalaa 'school'
bhaginii 'sister'	maataa 'mother'
maalaa 'garland'	

In place of mama 'my' substitute

tava 'your'	asmaakam 'our'
tasya 'his'	asyaaḥa 'her'

M₃ In place of pustakam 'book' substitute

grham 'house'	udyaanam 'garden'
nagaram 'town'	nagaram 'city'

In place of tasya 'his' substitute

asya 'his' (proximate), of this person M
asyaaḥa 'her' (proximate) of this person F

- M₆ In place of *kasya* 'whose' substitute *katama* 'which' and explain the difference between the two interrogatives.

Learner's Note

Pronouns *bhavaan* 'you' is used in the previous lesson as a polite form or honorific second person singular. *bhavatii* is the corresponding feminine form. The normal pronoun of second person *tvam* 'you', sg. is introduced in this lesson.

Note that *tvam* does not distinguish genders.

Sanskrit has grammatical gender and hence even nouns indicating inanimate objects belong to masculine, feminine or neuter gender.

There are also cases when a noun may belong to more than one gender.

Sometimes the gender of a noun is changed with slight variation in the ending, *śakaṭaḥa* 'cart' M. *śakaṭii* F. *śakaṭam* N.

aagaccha 'please come' is the usual way of inviting a visitor into the house. As soon as the visitor enters, a seat is offered and he is requested to take the seat by saying, *upaviśa* 'please be seated'.

Grammatical Notes

The demonstrative pronouns *ayam* 'this' M, *iyam* 'this' F, *idam* 'this' N, refer to persons or things very close to the speaker, whereas those introduced in previous lesson *saḥa* M, *saa* F and *tat* N, refer to persons and things away from the speaker.

ayam	asmaakam	kukkuraha
this	our	dog

This is our dog.

iyam	tava	leekhanii
this	your	pen

This is your pen.

Note that the demonstratives *ayam*, *iyam* and *idam* are used according to the gender of the nouns *kukkuraha*, *leekhanii* and *gṛham* respectively.

idam	mama	grham
this	my	house

This is my house.

Supplement

Sound drills

Aspirated vs Unaspirated stop consonants.

rataḥa	'engaged in'	rathaḥa	'chariot'
vada	'say' 'tell'	vadhaḥa	'killing'
palam	'second'	phalam	'fruit'
karaḥa	'hand'	kharaha	'donkey'

Dental vs retroflex

nataḥa	'depressed'	naṭaḥa	'actor'
baadhaa	'pain'	baaḍham	'enough'
pathaḥa	'way'	paṭha	'read'
maanakaḥa	'unit'	maṇakaḥa	'a tree'

Cycle - 3

Topical Focus : Possession and ownership.

Grammatical Focus : Pronominal adjectives like madiiyam 'my', 'is mine' tvadiiyam 'your', 'is yours' which are used as pronominal adjectives as well as pronominal predicates.

Interrogative : kasya idam ? 'whose is this?'

Ritual : kuśalam kim? Are you fine? How do you do?
kuśalii M, kuśalinii F. (I am) fine.

Model Sentences :

- | | | |
|----------------|------------------------------|---------------------------|
| M ₁ | ayam prakooṣṭhaḥa madiiyaha. | 'This room is mine.' |
| M ₂ | iyam leekhanii tadiiyaa. | 'This pen is his' |
| M ₃ | idam vastram na madiiyam. | 'This cloth is not mine.' |
| M ₄ | kasya ayam prakooṣṭhaḥa? | 'Whose room is this?' |
| M ₅ | iyam leekhanii kasyaaha? | 'Whose pen is this?' |
| M ₆ | kasya idam vastram? | 'Whose cloth is this?' |

Conversations :

- C₁ A. namaskaaraḥa, aagaccha. 'Good morning, please come.'

- B. namaskaaraḥ, kuśalam kim? 'Good morning, How do you do?'
 A. aam, aham kuśalii. 'Yes, I am fine.'
 B. kim ayam tava prakooṣṭhaḥ? 'Is this your room?'
 A. aam, ayam prakooṣṭhaḥ madiiyāḥ. 'Yes, this room is mine.'
 B. tat gṛham kasya? 'Whose house is that?'
 A. idam gṛham tadiiyam. 'This house is his.'
- C₂ A. katamaa tvadiiyaa leekhanii? 'Which pen is yours?'
 B. saa leekhanii madiiyaa. 'That pen is mine.'
 A. iyaṃ leekhanii kasya? 'Whose pen is this?'
 B. iyaṃ leekhanii tadiiyaa. 'This pen is his.'
 A. api iyaṃ na tava ratnamaalaa? 'Is this not your necklace?'
 B. iyaṃ maalaa na madiiyaa. 'This necklace is not mine.'
- C₃ A. kasya vastram idam? 'Whose cloth is this?'
 B. idam na madiiyam. 'This is not mine.'
 A. api idam tadiiyam? 'Is this his?'
 B. na, tvadiiyam eeva. 'No, it is yours.'
 A. api idam pustakam madiiyam na? 'Is this book not mine?'
 B. na idam tvadiiyam. 'This is not yours.'

Vocabulary

madiiyāḥ	my, mine	M
madiiyaa	my, mine	F
madiiyam	my, mine	N
tvadiiyāḥ	your, yours	M
tvadiiyaa	your	F
tvadiiyam	your	N
bhavadiiyāḥ	your yours	M

bhavadiiyaa	honorific	F
bhavadiiyam	honorific	N
tadiiyaḥa	his, her	M
tadiiyaa	his, her	F
tadiiyam	his, her	N
kasya	whose	M, N
kasyaḥa	whose	F

eeva only, alone, itself,
emphatic particle

kuśalam	'welfare'	
kuśalii	'am fine'	M
kuśalinii	'am fine'	F

vastram	'cloth'	N	phalam	'fruit'	N
hastāḥa	'hand'	M	neetram	'eye'	N
mukham	'face'	N	paaniḥi	'hand'	M
paadaḥa	'foot'	M	skandhaḥa	'shoulder'	M
baahuḥu	'arm'	M	naasikaa	'nose'	F
sthaalikaa	'small	F	ghaṇṭaa	'bell'	F
	plate'		kañcukaḥa	'upper	M
prakooṣṭhaḥa	'room'	M		garment'	
vaahanam	'vehicle'	N	kandukaḥa	'ball'	M

Teacher's Note

M₁ In place of prakooṣṭhaḥa 'room', substitute
kañcukaḥa 'upper garment' skandhaḥa 'shoulder'
hastāḥa 'hand' kandukaḥa 'ball'

M₂ In place of leekhanii 'pen' substitute
ghaṭii 'watch' naasikaa 'nose'
sthaalikaa 'plate' ghaṇṭaa 'bell'
maalaa 'necklace' śaalaa 'school'
'garland'

In place of tadiiyaa 'his' substitute
tvadiiyaa 'yours' madiiyaa 'mine'

idam this	phalam fruit	madiiyam mine
--------------	-----------------	------------------

This fruit is mine.

The possessive forms mama 'my', tava 'your' etc., are converted into madiiyaḥa, madiiyaa, madiiyam 'mine' 'my' etc. and used as pronominal adjectives. When they are used predicatively they carry the sense of 'is mine' 'is yours' etc.

The demonstrative pronouns ayam, iyam, idam etc are also used as adjectival forms qualifying the nouns following them like idam phalam 'this fruit', 'iyam maalaa' 'this necklace', etc.,

Adjectives in Sanskrit agree in gender and number with the nouns they qualify.

ayam madiiyaḥa koṣṭhaḥa. 'This is my room' M.
 iyam madiiyaa maalaa. 'This is my necklace' F.
 idam madiiyam pustakam. 'This is my book' N.

Supplement

Sound drills.

Clusters of homorganic nasals and stops.

	<u>ṇ</u>		<u>ñ</u>
aṅgam	'body'	cañcu	'beak'
aṅguliiyakam	'ring'	sañjaata	'born of'
aṅkaḥa	'chapter'	sañcaara	'traffic'
puṅkaḥa	'mud, slush'	cañcalaa	'lightning'
paṅguḥu	'lame'	jhañjhaavaataḥa	'tempest'

	<u>ṇ</u>		<u>ṇ</u>
ghaṇṭaa	'bell'	santaḥa	'ascetic'
kaṇṭha	'neck'	nandanaḥa	'son'
khaṇḍaḥa	'portion'	danta	'tooth'

gaṇḍa
paṇḍu

'check'
'white'

gandha
mandaakinii

'fragrance'
'River Ganges'

ambu
kumbhaḥa
ambaa
dampatii
campakam

m
'water'
'pot'
'mother'
'couple'
'a flower'

Cycle-4

Topical Focus : Description and Specification of familiar objects.

Grammatical Focus : Adjectives of quantity and quality.
Accord between adjectives and substantives.
Plural forms of adjectives and substantives.

Interrogatives : Plural forms of interrogative pronouns :
kee 'who' M. Pl. kaaḥa F. Pl. kaani 'what all'
N. Pl.

Ritual : kaḥa viśeeṣaḥa 'what news ?'
kim api na 'nothing special'
tu. a particle used to pin point a thing.

Model Sentences

- | | | |
|----------------|--------------------------------------|-----------------------------------|
| M ₁ | aam, idam mama nuutanam
vaahanam. | 'Yes, this is my new
vehicle.' |
| M ₂ | idam ghaṭikaayantram
puraatanam. | 'This watch is old.' |
| M ₃ | imee uttamaaḥa
maanavakaaḥa na. | 'These are not good
students.' |
| M ₄ | iyam bṛhatii bhoojanaśaalaa. | 'This is a big dining hall.' |

- M₅ kim idam tava nuutanam vaahanam ? 'Is this your new vehicle ?'
- M₆ idam ghaṭikaayantram puraatanam kim ? 'Is this watch an old one ?'
- M₇ api imēe uttamaaḥa maṇḍavakaaḥa ? 'Are these students good ones ?'
- M₈ kaḥa ayam mahaan saudhaḥa ? 'Which is this big mansion?'

Conversations

- C₁ A. bhoo namaskaaraḥa, kaḥa viśeṣaḥa ? 'Hello, Good morning
What news ?'
- B. kaa api vaartaa na, kuśalam kim ? 'Nothing special,
Are you fine ?'
- A. kuśalam eēva, tava nuutanam vaahanam katamam ? I am fine (indeed), which
one is your new vehicle ?'
- B. idam mama nuutanam vaahanam. 'This is my new vehicle.'
- A. tat kasya vaahanam ? 'Whose vehicle is that ?'
- B. tat vaahanam na madiiyam. 'That vehicle is not mine.'
- C₂ A. api idam nuutanam ghaṭikaa yantram ? Is this watch a new one ?'
- B. na, idam tu puraatanam. 'No, this is an old one.'
- A. api imaani ghaṭikaayantraapi ? 'And these watches ?'
- B. imaani api puraatanani, 'These are also old ones.'
- A. api tat puraatanam ghaṭikaayantram tvadiiyam ? 'Is that old watch yours?'
- B. na, tat mama maatuhu. 'No, that is my mothers.'

- C₃ A. kee imee baalakaaha ? 'Who are these boys ?'
 B. imee baalakaaha 'These boys are our
 asmaakam maanavakaaha. students.'
 A. api imee aviniitaaha ? 'Are they indisciplined ?'
 B. na, imee baalakaaha 'No, these boys are
 viniitaaha, uttamaaha ca. disciplined and good.'
- C₄ A. imaani kaani ? 'What are these ?'
 B. taani kadalii phalaani 'These are bananas.'
 A. api imaani phalaani 'Are these fruits ripe ?'
 pakvaani ?
 B. aam, taani phalaani 'Yes, those fruits are ripe.'
 pakvaani .
 A. imaani piiṭhaani 'Are these furniture old
 puraatanani kim ? ones?'
 B. na, taani nuutanaani. 'No, those are new ones.'

Vocabulary

tee	'they, these'	M	api	'also'	
taaha	'they, these'	F	bhooḥo	'Hellow'	
taani	'those'	N	viśeṣaḥa	'special'	
imee	'they, these'	M	kim api na	'nothing special'	
imaaha	'they, these'	F			
imaani	'these'	N	uttamaḥa	'good one'	M
kee	'who'	M	pakvaḥa	'ripe'	M
kaaha	'who'	F	puraatanaha	'old'	M
kaani	'which'	N	nuutanam	'new'	N
sarvee	'all'	M	mahaan	'big, great, large	M
sarvaaha	'all'	F			
sarvaani	'all'	N	br̥hatii	'big one'	F
vanik	'merchant'	M	priyam	'dear'	N
deevaalayaha	'temple'	M	sundaram	'beautiful'	N
aalayaha	'house'	M	aviniitaaha	'indisciplined'	M
śakaṭaha	'cart'	M	bahumuulyam	'costly'	M
kadaliiphalam	'banana'	N	pituḥu	'father's'	M
ghaṭikaayantram	'watch'	N	bhraatuḥu	'brother's'	M

saudhaḥa	'building'	M	duhituḥu	'daughter's'	F
baalakaaha	'boys'	M	bhaginyaaha	'sister's'	F
piithaani	'furniture'	N			
maatuḥu	'mother's'	F			
mandiram	'temple'	N			
kaaryaagaaram	'workshop'	N			
janaaha	'people'	M			
upaadhyayaaha	'teacher'	M			

Teachers' Note

- M₁ In place of nuutanam 'new' substitute
 puraatanam 'old' bahumuulyam 'costly'
 sundaram 'beautiful' priyam 'dear'
 In place of vaahanam 'vehicle' substitute
 grham 'house' pustakam 'book'
 vastram 'cloth' ghaṭikaayantram 'watch'
- M₂ In place of ghaṭikaayantram 'watch' substitute
 bhavanam 'house' śakaṭam 'cart'
 kaaryaagaaram 'workshop' vastram 'cloth'
 In place of puraatanaha 'old', substitute
 nuutanaha 'new' uttamaha 'good one'
- M₃ In place of maṇavakaaha 'students' substitute
 baalakaaha 'boys' janaaha 'people'
 upaadhyayaaha 'teachers' vaidyaaha 'doctors'
 yuvaanaaha 'youngsters'
- M₄ In place of bhoojanaśaalaa 'dining hall' substitute
 paāṭhaśaalaa 'school' paakaśaalaa 'kitchen'
- C₂ In place of maatuḥu 'mother's' substitute
 bhraatuḥu 'brother's' pituḥu 'father's'
 duhituḥu 'daughter's' bhaginyaaha 'sister's'
- C₃ In place of baalakaaha, 'boys' substitute
 maṇavakaaha 'students' janaaha 'people'
 vaṇijaḥa 'merchants'

Learners' Notes

Kaḥa viśeeṣaḥa, kaḥa vṛttaantaḥa or kaa vaartaa is the usual way of asking about current news when friends meet and talk about the news of current interest. kim api na, kaa api vaartaa na etc., are the answers when the other person has no special news to convey.

bhoo is a term of address equivalent to 'hello'.

tu is an emphatic particle to pin-point any particular thing.

e.g. idam tu puraatanam. 'This is (definitely) an old one.'

Grammar Notes :

idam this	mama my	nuutanam new	vaahanam vehicle
--------------	------------	-----------------	---------------------

This is my new vehicle.

Note the agreement among the pronouns, adjectives and substantives (nouns).

idam	nuutanam	vaahanam
N. Sg.	N. Sg.	N. Sg.
taani	phalaani	pakvaani
those	fruits	ripe ones
N. Pl.	N. Pl.	N. Pl.

Pronouns

sg.	saḥa 'he'	saa 'she'	tat 'it'
pl.	tee 'they'	taaḥa 'they'	taani 'those'

Adjectives

Sg.	nuutanaḥa	'new one'	nuutanaa	nuutanam
Pl.	nuutanaaḥa	'new ones'	nuutanaaḥa	nuutanaani

Interrogatives

Sg.	kaḥa 'who'	kaa 'who'	kim 'what'
Pl.	kee	kaaḥa	kaani

Nouns ending in -a M, -aa F and -am N.

Sg.	baalakaha 'boy'	baalaa 'girl'	phalam 'fruit'
Pl.	baalakaaha 'boys'	baalaaaha 'girls'	phalaani 'fruits'

Also note

Sg.	ayam 'this person'	iyam	idam
Pl.	imee	imaaaha	imaani

Note the possessive forms of pronouns and nouns :

Sg		Pl	
aham 'I'	mama 'my'	vayam 'we'	asmaakam 'our'
tvam 'you'	tava 'your'	yuuyam 'you'	yuṣmaakam 'your'
saḥa 'he'	tasya 'his'	tee 'they'	teeṣaam 'their'
saa 'she'	tasyaaha 'her'	taaḥa 'they'	taasaam 'their'
tat 'it'	tasya 'its'	taani 'they'	teeṣaam 'their'
bhavaan 'you'	bhavataḥa 'your'		
		(honorific)	
bhavatii 'you' F	bhavatyaaha 'your'		
baalaḥa 'boy'	baalasya 'boy's'	baalaaha 'boy's'	baalaanaam 'boy's'
baalaa 'girl'	baalaayaaha 'girl's'	baalaaha 'girls'	baalaanaam 'girls'
maataa 'mother'	maatuhu 'mother's'		
pitaa 'father'	pituḥu 'father's'		
duhitaa 'daughter'	duhituhu 'daughter's'		
bhaginii 'sister'	bhaginyaaha 'sister's'		

Supplement

Sound drills

s vs ś vs ṣ

maasaḥa 'month'	paaśaḥa 'rope'	maaśaḥa 'blackgram'
haasaḥa 'smile'	kṛśaḥa 'lean'	ghoośaḥa 'hamlet'
hamsaḥa 'swan'	amśaḥa 'portion'	śeeśaḥa 'remnant'
daasaḥa 'servant'	aaśaa 'desire'	bhaaśaa 'language'
kamsaḥa 'bracket'	keeśaḥa 'hair'	viśeeśaḥa 'special'
samaasaḥa 'compound'	śaśi 'moon'	roosaḥa 'anger'

Cycle-5

Topical Focus : Description of persons.

Grammatical Focus : Derived adjectives.
Expansion of adjectives.
Singular and plural forms.

Interrogatives : kiidrśaḥa M. kiidrśii F. kiidrśam N.

Ritual : parantu 'but' vaa 'or'

Model Sentences :

- | | |
|--|---------------------------------------|
| M ₁ saḥa sukhii puruṣaḥa . | 'He is a happy man.' |
| M ₂ raadhaa guṇavatii baalaa. | 'Radha is a good girl.
(virtuous)' |
| M ₃ keecana janaaḥa eeva
svaarthinaḥa . | 'Only some people are
selfish.' |
| M ₄ aam, tat gṛham adhikam
viśaalam . | 'Yes, that house is very
large.' |
| M ₅ saḥa puruṣaḥa sukhii vaa
duḥkhii vaa ? | 'Is that person happy or sad
?' |

- M₆ raadhaa kiidr̥śii baalaa ? 'How is Radha ?' (What kind of a girl is she ?)
- M₇ kim atra sarvee janaaḥ svaarthinaḥ ? 'Are all people here selfish ?'
- M₈ api tat gr̥ham viśaalam ? 'Is that house large one ?'

Conversations

- C₁ A: saḥ puruṣaḥ kaḥ ? 'Who is that man ?'
 B: saḥ mama vayasyaḥ. 'He is my friend'.
 A: api ayam sukhii ? 'Is he happy ?'
 B: aam, saḥ sukhii puruṣaḥ, guṇii ca. 'Yes, he is a happy man, and also virtuous.'
- C₂ A: kaa iyam baalaa ? 'Who is this girl ?'
 B: iyam mama bhaginii. 'She is my sister.'
 A: kim asyaaḥ naamadheeyam ? 'What is her name ?'
 B: asyaaḥ naamadheeyam raadhaa. 'Her name is Radha.'
 A: kiidr̥śii iyam baalaa ? 'How is she ?'
 B: iyam adhikaa guṇavatii. 'She is very good.' (virtuous)
- C₃ A: kee imee puruṣaaḥ ? 'Who are these men ?'
 B: imee sarvee asmaakam graamasthaaḥ. 'All these are our villagers.'
 A: api tee sarvee guṇinaḥ ? 'Are they all good people ?'
 B: tee sarvee guṇinaḥ, parantu keecana janaaḥ svaarthinaḥ. 'They are all virtuous, but some are selfish.'
 A: sarvee janaaḥ na svaarthinaḥ kim ? 'Are not all people selfish ?'
 B: na sarvee janaaḥ svaarthinaḥ. 'Not all people are selfish.'

C ₄ A: tat kim ?	'What is that ?'
B: tat sabhaagrham .	'That is an assembly hall.'
A: api tat viśaalam ?	'Is that large one ?'
B: aam, tat adhikam viśaalam.	'Yes, that is very large.'
A: api idam prasiddham sabhaagrham ?	'Is this a famous assembly hall ?'
B: aam, idam adhikam prasiddham.	'Yes, this is very famous.'

Vocabulary

sukhii	'happy'	M	sukhinaḥa	'happy'	M
duḥkhii	'sad'	M	duḥkhinaḥa	'sad'	M
guṇii	'virtuous'	M	guṇinaḥa	'virtuous'	M
guṇavaan	'virtuous'	M	puruṣaḥa	'man'	M
	person		baalaa	'girl'	F
guṇavatii	'virtuous'	F	vayasya	'friend'	M
	person		graamasthaḥa	'villager'	M
guṇavat	'virtuous'	N	sabhaagrham	'assembly hall'	N
kiidṛṣaḥa	'what kind of'	M	sarvam	'all'	N
			adhikam	'much'	N
kiidṛṣii	'what kind of'	F	viśaalaha	'large'	M
			alpam	'little'	N
kiidṛṣam	'what kind of'	N	prasiddhaḥa	'famous'	M
			kriiḍaangaṇa-	'play-ground'	M
dayaaluhu	'kind'	M	aḥa		
daanii	'philanthropist'	M	tataakam	'lake'	N
			maargaḥa	'road'	M
udaaraḥa	'generous'	M	tatra	'there'	
vijayii	'victorious'	M			
kruuraḥa	'cruel'	M			
svaarthii	'selfish'	M			

Teacher's Note

- ## Learner's Notes

sukhii puruṣaḥa 'happy man'

sukhii 'happy man'

Also note that *guṇii* and *guṇavaan* are alternate forms derived by adding different derivative suffixes, but they mean the same thing.

Grammatical Notes

Adjectives derived from abstract nouns

sukha	happiness	sukhii	happy (person)	
svaārtha	selfishness	svaarthii	selfish (person)	
daana	charity	daanii	philanthropist	
guṇa	quality, virtue	guṇii	virtuous person	
		guṇavaan	virtuous person	M
		guṇavatii	virtuous person	F
		guṇavat	virtuous person	N

Words ending in short *a* take *ii* in the sense of possession to form possessive adjectives. Alternatively they take *vaan* in masculine, *vatii* in feminine and *vat* in neuter.

Plural forms

sukhii	happy person	sukhinaḥa		M
		sukhyaḥa		F
guṇavaan	virtuous	guṇavantāḥa		M
guṇavatii	virtuous	guṇavatyaḥa		F

Expansion of adjectives

	M	F	N
Sg	adhikaḥa more	adhikaa more	adhikam more
Pl	adhikaāḥa	adhikaāḥa	adhikaani

Interrogatives 'what kind of'

	M	F	N
Sg	kiidrśaḥa	kiidrśaa	kiidrśam
Pl	kiidrśaāḥa	kiidrśaāḥa	kiidrśaani

kiidrśaḥa baalakāḥa , kiidrśaa baalaa , kiidrśam phalam
kiidrśaāḥa baalakaāḥa , kiidrśaāḥa baalaāḥa , kiidrśaani phalaani.

Indefinite pronouns

	M	F	N
Sg	kaḥścana someone	kaacana	kiñcana
Pl	keecana	kaaścana	kaanicana
Also			
Sg	kaḥścit keecit	kaacit kaaścit	kiñcit kaanicit

cana and *cit* are affixed to the interrogatives to express indefiniteness.

Supplement

(1) Frame questions in Sanskrit to obtain the following answers:

- (i) mama naamadheeyam goopaalaha iti.
- (ii) na, aham na maanavakaḥ, aham vaṇik.
- (iii) idam tasya pustakam.
- (iv) iyam maalaa madiiyaa.
- (v) idam mama adhyaapakasya pustakam.

(2) Translate into Sanskrit.

- (i) He is a good boy.
- (ii) This room is very big.
- (iii) She is a virtuous woman.
- (iv) Whose pen is this ?
- (v) Is he a farmer ?

Cycle-6

Topical Focus : Numerals and location of houses and spots of different magnitude.

Grammatical Focus : Cardinal and ordinal numerals.
Adjectives : Degrees of comparison.
Locative case suffix.

Interrogatives : kati how many.
 kiyaan how much, how many M.
 kiyatii F.
 kiyat N.
 katamaḥa who or which among several M.
 katamaa. F
 katamam. N
 katham how ?

Ritual : oohoo 'oh'

Model Sentences :

- | | | |
|----------------|--|--|
| M ₁ | asya prakooṣṭhasya vasnaḥa
ruupyakaani śatam. | 'Rent for this room is
rupees hundred.' |
| M ₂ | asmin maargee tṛtīyaḥa
aapaṇaḥa viśālaḥa. | 'In this street the third shop
is the big one.' |
| M ₃ | parantu idam phalam | 'But this fruit is sweeter and |

- madhurataram, tat that fruit is the sweetest.
 madhuratamam.
- M₄ asya prakooṣṭhasya vasnaḥ kiyaan ? 'How much is the rent for this room ?'
- M₅ asmin maargee katamaḥ aapaṇaḥ viśālaḥ ? 'Which shop is the big one in this street ?'
- M₆ idam phalam madhuram, tat madhuram vaa ? 'Is this fruit sweet or that one ?'

Conversations

- C₁ A: ayam prakooṣṭhaḥ tvadiyaḥ kim? 'Is this room yours ?'
 B: aam, ayam prakooṣṭhaḥ madiyaḥ. 'Yes, this room is mine.'
 A: asya pratimaasam vasnaḥ kiyaan ? 'What is the rent for this, per month ?'
 B: asya pratimaasam vasnaḥ ruupyakaṇi śatam. 'Rent for this room is Rs. 100 per month.'
 A: ahoo! ruupyakaṇi śatam! adhikam na ? 'Oh, Rs. 100! Is it not too much ?'
 B: na, madiyaḥ prakooṣṭhaḥ atyantam viśālaḥ. 'No, my room is very big.'
- C₂ A: asmin maargee katamam gṛham tvadiyam ? 'Which one is your house in this street ?'
 B: asmin maargee pañcamam gṛham madiyam. 'Fifth one is our house in this street.'
 A: tava gṛhasya samiipee phalaapaṇaḥ viśālaḥ kim ? 'Is the fruitshop nearby your house big one ?'
 B: aam, saḥ viśālaḥ, tatra phalaṇi api uttamaṇi. 'Yes, that one is big and fruits are also good ones.'
- C₃ A: bhoo vaṇik, eekasya aamra phalasya muulyam kiyaan ? 'Hellow merchant, what is the price of mango ?'

B: asya muulyam eekam ruupyakam.	'Price is one rupee for one.'
A: api idam madhuram ?	Is this sweet ?
B: idam mādhurameeva, parantu tat madhurataram.	This one is sweet, but that one is sweeter.
A: katham tat bṛhat aamram?	'How is that big mango ?'
B: tat madhuratamam, muulyam tu ruupyakadvayam	'That is the sweetest, but cost is Rs. 2.'

Vocabulary

vasnaḥa	'rent'	M	maargaha	'street'	M
muulyam	'price'	N	aapaṇaḥa	'shop'	M
kiyaan	'how much'	M	phalaapaṇaḥa	'fruit shop'	M
kati	'how many'	M	kṣiiram	'milk'	N
katamaḥa	'who, or which among many'	M	moodakam	'pudding'	N
katham	'how'		giitam	'song'	N
ruupyakam	'rupee'	N	graamaḥa	'village'	M
eekam	'one'		saudhaḥa	'building'	M
-dvayam	'two, pair'		aamraphalam	'mango'	N
tṛtīyaha	'third'		bṛhat	'big'	N
śatam	'hundred'		madhuram	'sweet'	N
maasaḥa	'month'	M	madhurata- ram	'sweeter'	
pratimaasam	'every month'		madhurata- mam	'sweetest'	
prathamaha	'first'	M	samiipam	'near'	
caturthaha	'fourth'	M	atyantam	'very much'	
pañcamaha	'fifth'	M	śatadvayam	'two hundred'	
dvitīyaha	'second'	M	pañcaaśat	'fifty'	

M₁ In place of prakooṣṭasya 'room's' substitute

vaahanasya 'vehicles'

śatadvayam 'two hundred' pañcaśat 'fifty'

graamee 'in the village'

dvitīyāḥa 'second'

pañcamaha 'fifth'

sundaraḥa 'beautiful'

saudhaḥa 'building'

kṣiiram 'milk'

draakṣaaphalam ‘grapes’

oohoo is the expression used to indicate surprise.

kati 'how many' does not change according to the gender of the noun qualified whereas *kiyaan* and *katamaḥa* change according to the gender of the noun.

Note that numerals one to four agree with noun in gender and number. All ordinal numerals agree with noun in gender and number.

Grammatical Notes

Numerals

Cardinals

	M	F	N
one	eekaḥa	eekaa	eekam
two	dvau	dvee	dvee
three	trayaḥa	tisraḥa	triṇi
four	catvaaraḥa	catasraḥa	catvaari

From five onwards there is no distinction of gender.

pañca	'five'	ṣaṭ	'six'
sapta	'seven'	aṣṭa	'eight'
nava	'nine'	daśa	'ten'
śatam	'hundred'		

Ordinals

	M	F	N
first	prathamaha	prathamaa	prathamam
second	dvitiiyaḥa	dvitiiyaa	dvitiiyam
third	ṭṭiiyaḥa	ṭṭiiyaa	ṭṭiiyam
fourth	caturthaḥa	caturthii	caturtham
fifth	pañcamaha	pañcamii	pañcamam
sixth	ṣaṣṭhaḥa	ṣaṣṭhii	ṣaṣṭham
seventh	saptamaha	saptamii	saptamam
eighth	aṣṭamaha	aṣṭamii	aṣṭamam
ninth	navamaha	navamii	navamam
tenth	daśamaha	daśamii	daśamam

Degrees of comparison

-tara and -tama are the comparative and superlative suffixes respectively.

madhura	sweet
madhuratara	sweeter
madhuratama	sweetest

They have the following forms in different genders as follows

	M	F	N
	madhuraḥa	madhuraa	madhuraṃ
comparative	madhuratarāḥa	madhuratarāa	madhuratarāṃ
superlative	madhurata- maḥa	madhuratamaa	madhurata- mam

Certain adjectives have irregular forms in comparative and superlative degrees.

Adjective	Comparative	Superlative
bahu 'much'	bhuuyas 'more'	bhuuyiṣṭha 'most'
guru 'heavy'	gariiyas 'heavier'	gariṣṭha 'heaviest'

They have the following forms in different genders.

Comparative degree:

M	F	N
bhuuyaan	bhuuyasii	bhuuyāḥa
gariiyaan	gariiyasii	gariiyāḥa

Locative case is *ee* for *-a* ending nouns.

maarga 'path' maargee 'in the path', 'on the path'

Locative case of certain pronouns

ayam	this, he	M	asmin	in this, in him
iyam	this, she	F	asyaam	
idam	this, it	N	asmin	
saha	he	M	tasmin	
saa	she	F	tasyaam	
tat	it	N	tasmin	
aham	I		mayi	
tvam	you		tvayi	
vayam	we		asmaasu	
yuuyam	you (pl.)		yuṣmaasu	

Locative forms of interrogative pronouns

kaḥa 'who' M. kasmin

kaa 'who' F. kasyaam

kim 'what' N. kasmin.

Locative forms of -aa ending feminine nouns

maalaa 'necklace' F.sg. maalaayaam

maalaaha F.pl. maalaasu.

Supplement

(1) Frame questions to elicit the following answers.

- (i) asya grhasya vasnaḥa śatam ruupyakaṇi.
- (ii) ayam saudhaḥa viśaalaḥa.
- (iii) eekasya kadali phalasya muulyam eekam ruupyakam.
- (iv) idam mama grham.
- (v) ayam maargaḥa viśaalaḥa.

(2) Fill up the blanks

- (i) asmin maargee tava prakooṣṭhaḥa
- (ii) draakṣaa phalasya muulyam
- (iii) ayam maargaḥa
- (iv) mama grhasya vasnaḥa
- (v) kadali phalam

(3) Answer the following questions

- (i) api tava grham viśaalam ?
- (ii) asmin maargee tvadiyaḥa saudhaḥa katamaḥa ?
- (iii) asya phalasya muulyam kiyat ?
- (iv) api idam phalam madhuraṁ ?

Cycle-7

Topical Focus : Colour, cost and bargain.
Specification.
Weekdays.

Grammatical Focus : Adjectives of colour.
Expansion of adjectives.

Interrogative : Use of kiidrśaḥa 'what kind of' in different contexts.

Ritual : eetaavadeeva ? 'only so much ?'

Model Sentences :

- | | | |
|----------------|--|---|
| M ₁ | asya kaarpaasakasya varṇaḥa
loohitaḥa. | 'Colour of this shirt is red.' |
| M ₂ | asya muulyam daśa
ruupyakaaṇi. | 'Cost of this is Rupees 10/- |
| M ₃ | asya kaarpaasakasya varṇaḥa
kiidrśaḥa ? | 'What is the colour of this
shirt ?' |
| M ₄ | asya muulyam kiyat ? | 'What is the price of this ?' |

Conversations

- C₁ A: api saḥa tava nuutanaḥa
kaarpaasakaḥa ? 'Is that your new shirt ?'

- B: aam, ayam nuutanaḥa, 'Yes, this is the new one. Is
api sundaraḥa ayam ? this nice ?'
- A: aam, saḥa loohitaḥa 'Yes, that red shirt is very
kaarpaasakaḥa atiiva nice.'
- sundaraḥa.
- B: tava nuutanaḥa 'How is your new shirt ?'
- kaarpaasakaḥa kiidrśaḥa ?
- A: mama kaarpaasakaḥa 'My shirt is blue and it is
niilaḥa, sundaraḥa ca. nice.'
- C₂ asya amśukasya 'What is the price of this
muulyam kiyat ? saree ?'
- B: tasya muulyam 'Price of that is Rs. 25/-'
- pañcaviṃśati ruupyakaaṇi.
- A: tasya vastrasya muulyam 'What is the price of that
kiyat ? cloth ?'
- B: tasya aratneeḥe 'Its price is Rs. 8/- per
aṣṭaruupyakaaṇi. metre (cubit).'
- A: idam atiiva adhikam. 'This is too much.'
- B: na, ayam tu atiiva 'No, this cloth is very good.'
- uttamaḥa.
- A: tasya vastrasya aratneeḥe 'What is the price of that
muulyam kiyat ? cloth per cubit ?'
- B: tasya muulyam ṣaṭ 'Price of that is only Rs. 6/-
ruupyakaaṇi eeva. per cubit.
- A: eetaavadeeva ? 'Is that all ?'
- B: aam, parantu saḥa na 'Yes, but that is not a good
uttamaḥa. one.'
- C₃ A: asya vṛntaakasya 'What is the price of this
muulyam kiyat ? brinjal ?'
- B: asya vṛntaakasya 'Price of this brinjal (egg
muulyam kilooparimitam plant) is Rs. 2/- per
ruupyakadvayam. kilogramme.'
- A: idam tu atiiva adhikam 'This is too much.'
- B: parantu idam atiiva 'But this is a very fresh
nuutanam śaakam. vegetable.'

- A: tasya vṛntaakasya 'What is the price of that
muulyam kiyat ? egg plant ?'
B: tat atiiva alpamuulyam 'That is very cheap. Only a
tasya keevalam rupee. (per kilo)'
ruupyakam eekam (kilo
parimitam)
C₄ A: ayam kaḥa vaasaraḥa ? 'What day is today ?'
B: adya soomavaasaraḥa. 'Today is Monday.'
A: adya katamaa tithiḥi ? 'What is the date today ?'
B: adya tithiḥi dvitiiyaa. 'Today's date is second.'

Vocabulary

varṇaḥa	'colour'	M	keevalam	'only, mere'	
loohitaḥa	'red'	M			
niilaḥa	'blue'	M	atiiva	'very much'	
piitaḥa	'yellow'	M			
dhavaḷaḥa	'white'	M	alpamuulyam	'less price'	
kṛṣṇaḥa	'black'	M	eetaavat	'this much'	
vastram	'cloth'	N	eetaavadeeva	'only this much'	
amśukam	'saree'	N			
kaarpaa- sakaḥa	'shirt'	M	śaakam	'vegeta- ble'	N
aratniḥi	'cubit'	M			
bṛhat	'big'		vṛntaakam	'egg plant'	N
vaasaraḥa	'week'	M			
sooma- vaasaraḥa	'Monday'		urvaarukam	'cucum- ber'	N
tithiḥi	'day', 'date'	F	kūṣmaṇḍa- kam	'pump- kin'	N
kañcukaḥa	'blouse'	M	kiloo-pari- mitam	'per kilo'	N
utpiṭṭhakaḥa	'stool'	M	pañcavim- śatiḥi	'twenty five'	
			ruupyakad- vayam	'two rupees'	

dvaatrimśat	'thirty two'
triīṇi śataani	'three hundred'

Teacher's Notes

M₁ In place of kaarpaasakasya 'shirts' substitute

kañcukasya 'blouse's'	amśukasya 'sarees'
pustakasya 'book's'	vastrasya 'cloths'

In place of loohitaḥa 'red' substitute

piitaḥa 'yellow'	niilaḥa 'blue'
dhavaḥa 'white'	kṛṣṇaḥa 'black'

M₂ In place of daśa ruupyakaani 'ten rupees' substitute

dvaatrimśat ruupyakaani	'Rs. 32/-'
śata ruupyakaani	'Rs. 100/-'
triīṇi śataani	'Rs. 300/-'

C₃ In place of nuutanam 'new, fresh' substitute

puraatanam 'old'	adhikamuulyam 'costly'
alpamuulyam 'cheap'	

In place of vṛntaakam 'egg plant' substitute

urvaarukam 'cucumber'	kuuṣmaṇḍam 'pumpkin'
aamraphalam 'mango'	draakṣaaphalam 'grapes'

Bring colour chalks to demonstrate colours.

Learner's Notes

- (1) *atiiva* is used to express that something is too much. In this cycle it is used while bargaining when the cost is more than expected.
- (2) *eetaavadeeva* is an expression used to denote surprise (when the price is much less than what is anticipated).
- (3) Practice the names of different colours with appropriate objects.

- (4) Go to the market and see different vegetables and fruits and learn their names.

Grammatical Notes

asya its	kaarpaasakasya shirts	varṇaḥa colour	loohitaḥa red
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Colour of this shirt is red.

Note the accord between *asya* and *kaarpaasakasya*. The demonstrative *ayam* functions as adjective and hence it agrees with the substantive in gender, number and case suffix.

asya its	muulyam price	daśaruupyakaṇi ten rupees	eeva only
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The price of this is just Rupees Ten.

Note that *eeva* occurs at the end of the sentence.

Note the possessive suffix *-ya* after masculine and neuter nouns ending in *a* e.g. *graamasya* 'of the village' *nagarasya* 'of the town' etc.

Supplement

- (1) Fill in the blanks using the appropriate Sanskrit forms of the words given in the bracket.

- (i) teeṣaam amśukaanaam varṇaḥa _____ (red)
- (ii) tee kaarpaasakaḥa _____ (yellow)
- (iii) teeṣaam trayaṇaam kaḥa _____ ? (colour)
- (iv) tee daśa vaayasaḥa _____ (black)
- (v) teeṣaam trayaṇaam gṛhaṇaam _____ śata ruupyakaṇi (rent).

(2) Practice the names of the days of the week.

soomavaasaraḥa	Monday
maṅgaḷavaasaraḥa	Tuesday
budhavaasaraḥa	Wednesday
guruvaasaraḥa	Thursday
śukravaasaraḥa	Friday
śanivaasaraḥa	Saturday
bhaanuvaasaraḥa	Sunday

Practice their use by employing words like adya 'today', hyaḥa 'yesterday', śvaḥa 'tomorrow' and paraśvaḥa 'day after tomorrow' etc.,

Cycle-8

Topical Focus : Relative merit and comparison.

Grammatical Focus :

Comparative and superlative degree forms of adjectives. Ablative case suffix.

Interrogatives : kasmaat than whom, than what M. N
kasyaaha than whom, than what F.

Ritual : baadham 'yes' 'o.k.' kintu 'but'

Model Sentences :

- | | | |
|----------------|--|---|
| M ₁ | naaraṅgam aamraphalaat
madhurataram | 'Orange is sweeter than
mango.' |
| M ₂ | viśvee raṣiyaadeeśaḥ sarvveśu
deeśeeṣu viśaalatamaḥ | 'Russia is the biggest coun-
try in the world.' |
| M ₃ | beṅgaḷuurunagarii kaaṣii-
nagaryaaḥ puraatanii na. | 'Bangalore city is not more
ancient than Kashi.' |
| M ₄ | saḥ baalaḥ tasya soodaraat
balavattaraḥ. | 'That boy is stronger than
his brother.' |
| M ₅ | naaraṅgam kasmaat phalaat
madhurataram ? | 'Orange is sweeter than
what fruit ?' |

- M₆ viśvee katamaḥa deesāḥa 'Which is the largest country
sarveeṣu deesēeṣu in the world ?'
viśaalatamaḥa?
- M₇ api beṅgaluurunagarii kaaśii Is Bangalore city more an-
nagaryaaḥa puraatanii ? cient than Kashi ?'
- M₈ saḥa baalaḥa kasmaat balavat- 'That boy is stronger than
taraḥa ? whom ?'

Conversations

- C₁ A. kiidrśam idam phalam ? 'What kind of a fruit is this?
B. idam phalam aamram. 'This is mango.'
A. api idam aamraphalam 'Is this mango sweet ?'
madhuram ?
B. aam, kintu atiiva Yes, but it is not very
madhuram na. sweet.'
A. kim aamraphalaat 'Which fruit is sweeter than
madhurataram ? mango?'
B. naaraṅgam aamraphalaat 'Orange is sweeter than
madhurataram. mango.'
- C₂ A. tava deesāḥa katamaḥa ? 'Which is your Country ?'
B. asmaakam deesāḥa Our Country is India.'
bhaarataḥa.
A. api bhaarata deesāḥa 'Is India a large country ?'
viśaalāḥa ?
B. aam, kintu ciinaadeesāḥa 'Yes, but China is larger
bhaarataat viśaalataraḥa. than India.'
A. api viśvee sarveeṣu 'Is not Russia the largest of
deesēeṣu raṣiyaadeesāḥa all the countries in the
viśaalatamaḥa, na ? world?'
B. baadham, viśvee raṣiyaa, 'Yes, Russia is the largest of
deesāḥa sarveeṣu. deesēeṣu all the countries in the
viśaalatamaḥa. world.'

- C₃ A. api tava sahaadhyayii beṅgaluurunagariiyaḥa ? 'Is your classmate a Bangalorean ?'
 B. na, saḥa kaaṣiinagariiyaḥa. 'No, he is from Kashi.'
 A. api kaaṣiinagarii viśaalaa ? 'Is Kashi a large city ?'
 B. na, kaaṣiinagaryaaḥa beṅgaluurunagarii eeva viśaalataraa. 'No, Bangalore is larger than Kashi.'
 A. api kaaṣiinagarii atiiva puraatanii ? na ? 'Isn't Kashi a very ancient city ?'
 B. baadham, beṅgaluuru-nagarii kaaṣiinagaryaaḥa puraatanii na. 'Yes, Bangalore is not more ancient than Kashi.'
- C₄ A. saḥa baalakaha kaḥa ? 'Who is that boy ?'
 B. saḥa baalaha goopaalasya sahoodaraḥa. 'That boy is Gopal's brother.'
 A. aam, goopalaha tava sahaadhyayii na ? 'Isn't Gopal your class-mate ?'
 B. aam, goopaalaha mama sahaadhyayii. saḥa mat balavattaraḥa ca. 'Yes, he is my class-mate. He is stronger than me.'
 A. api saḥa baalaha goopaalaat balavattaraḥa ? 'Is that boy stronger than Gopal ?'
 B. aam, saḥa baalaha goopaalaat balavattaraḥa. 'Yes, that boy is stronger than Gopal.'

Vocabulary

sarvaḥa	'all'	M	graamaḥa	'village'	M
sarvaa	'all'	F	nagarii	'town'	F
sarvam	'all'	N	janmasthaanam	'birth place'	N
vṛddhaḥa	'old'	M	balavattaraḥa	'stronger'	M
vṛddhaa	'old'	F	mitram	'friend'	N
jyeeṣṭhaḥa	'elder'	M	kriīdaapaṭuḥa	'player'	M
jyeeṣṭhaa	'elder'	F	mallaha	'wrestler'	M

kaniiyaan	'youngest'	M	api.... na	'is it not?'	
kaniiyasii	'youngest'	F	mat	'than me'	
vṛddhatamaḥa	'oldest'	M	aamlam	'sour'	N
vṛddhatamaa	'oldest'	F	kaṭuḥu	'bitter'	M
bṛhattamaḥa	'biggest'	M	kaluṣitam	'dirty'	N
laghiyaḥa	'small'	M	tiktaḥa	'bitter'	M
viśaalataram	'larger'	N			
sahaadhyaayii	'class-mate'	M			
sahoodaraḥa	'brother'	M			
soodaraḥa	'brother'	M			

Teacher's Notes

- M₁ In place of naaraṅgam 'orange' substitute
kadaliiphalam 'banana' draakṣaaphalam 'grapes'.
In place of madhurataram 'sweeter' substitute
aamlataram 'sourer' tiktataram 'bitter'
- M₂ In place of raṣiyaadeeśaḥa 'Russia' substitute the names of other countries.
In place of viśaalatamaḥa 'the largest' substitute
bṛhattamaḥa 'the biggest'
sundaratamaḥa 'the most beautiful'.
- M₃ In place of puraatanii 'ancient' substitute
nuutanaa 'modern'
- M₄ In place of baalaḥa 'boy' substitute
maaṇavakaḥa 'student' puruṣaḥa 'man'
mallāḥa 'wrestler' kriīḍaapaṭuḥu 'player'
In place of sahoodaraat 'than his brother' substitute
jyeeṣṭhaat 'than elder brother'
vayasyaat 'than friend'
mitraat 'than friend'

C ₂	In place of deesāḥa 'country' substitute	
	graamaḥa 'village'	prakooṣṭaḥa 'room'
	kaarpaasakaḥa 'shirt'	janmasthaanam 'birth place.'

Learner's Notes

1. *baadham* and *aam* are synonyms meaning yes, o.k. etc and both are profusely used in conversations.
2. Note that there are no separate words like more and most as in English to denote comparative and superlative forms. Only suffixes are added like English -er and -est.
3. Note that the word order is different in English and Sanskrit in such comparative and superlative constructions.

Grammatical Notes :

naaraṅgam orange	aamraphalaat mango than	madhurataram sweeter
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Orange is sweeter than mango.

To express degree of comparison -aat 'than' (ablative suffix) is added to the noun that is compared whereas in English the word 'than' precedes the noun that is compared. Also note the change in word order.

viśvee world-in	raṣiyaadeesāḥa Russia	sarveeṣu all-in	deeseeṣu countries among	viśaalatamaḥa largest
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Russia is the largest of all the countries in the world.

In Superlative construction, -tama is added to the adjective which is preceded by the expression 'among all' whereas in English the expression 'of all....' follows the adjective.

Ablative case suffix is -aat for masculine and neuter nouns ending in -a.

Ablative case forms of certain pronouns.

aham	'I'	mat	vayam	'we'	asmat
tvam	'you'	tvat	yuuyam	'you'	yuṣmat
saḥa	'he'	asmaat	tee	'they'	teebhyaḥa
saa	'she'	tasyaaḥa	taaḥa	'they' F	taabhyaḥa
tat	'it'	asmaat	taani	'they' N	teebhyaḥa
ayam	'this' M	asmaat			
iyam	'this' F	asyaaḥa			
idam	'this' N	asmaat			
kaḥa	'who' M	kasmaat			
kaa	'who' F	kasyaaḥa			
kim	'what' N	kasmaat			

sarvee 'all' M. Pl. sarveebhyaḥa

sarvaḥa 'all' F. Pl. sarvaabhyaḥa

sarvaani 'all' N. Pl. sarveebhyaḥa

Ablative case forms of certain nouns.

baalakaha 'boy' M. Sg. baalakaat

baalakaaha 'boys' M. Pl. baalakeebhyaḥa

phalam 'fruit' N. Sg. phalaat

phalaani 'fruits' N. Pl. phaleebhyaḥa

maalaa 'necklace' F. Sg. maalaayaḥa

maalaaha 'necklaces' F. Pl. maalaabhyaḥa

Locative plural forms

deesaaha 'countries' M. Pl. deeseeṣu

baalaaha 'girls' F. Pl. baalaasu

Supplement

1. Translate the following into Sanskrit.

- Bangalore city is bigger than Mysore
- Calcutta city is the biggest in India.
- Sarala is stronger than Yashoda.

- (d) Suresh is the most intelligent student in this class.
- (e) My watch is costlier than your watch.
- (f) Which is the biggest city in the world ?
- (g) I am elder to you.
- (h) Who is the youngest girl in your house ?
- (i) My youngest brother is elder to your brother.
- (j) Your pen is not better than my pen.

2. Practice the following numerals :

eekaadaśaḥa	eleven
dvaadaśaḥa	twelve
trayoodaśaḥa	thirteen
caturdaśaḥa	fourteen
pañcadaśaḥa	fifteen
ṣoodaśaḥa	sixteen
saptadaśaḥa	seventeen
aṣṭadaśaḥa	eighteen
eekoonavimśati	nineteen
vimśatiḥi	twenty

Cycle - 9

Topical Focus : Profession, kinship terms etc.

Grammatical Focus : Dual number.
Abstract nouns.

Interrogatives : kasya 'whose ?'

Ritual : śrii, śriimaan 'Mr'
śriimatii 'Mrs'
kumaarii 'Miss'

Model Sentences :

- | | | |
|----------------|---|--|
| M ₁ | asmaakam vaidyaḥa atiiva samarthaḥa, tasya kauśalam prasiddham. | 'Our doctor is very efficient. His skill is quite famous.' |
| M ₂ | tasya catvaari apatyaani. | 'He has four children.' |
| M ₃ | imau dvau mama chaatrau. | 'These two are my students.' |
| M ₄ | api tava vaidyaḥa samarthaḥa ? | 'Is your doctor efficient ?' |
| M ₅ | tasya kati apatyaani ? | 'How many children has he ?' |
| M ₆ | imau kasya chaatrau ? | 'Whose students are these two ?' |

Conversations

- C₁ A: tava vaidyaḥ kaḥ ? 'Who is your doctor ?'
 B: asmaakam vaidyaḥ śrī rameśaḥ . 'Our doctor is Mr. Ramesh.'
 A: api saḥ samarthaḥ ? 'Is he efficient ?'
 B: oohoo, tasya kauśalam prasiddham . 'Oh yes, his skill is very famous.'
 A: api saḥ udaaraḥ ? 'Is he generous ?'
 B: tasya audaaryam api khyaatam . 'His generosity is also well-known.'
- C₂ A: tava apatyaani kati ? 'How many children have you ?'
 B: mama apatyaani trīṇi . 'I have three children.'
 A: api taani puruṣaḥ striyaḥ vaa ? 'Are they male or female ?'
 B: trayaḥ api śiśavaḥ striyaḥ . 'All the three are females.'
- C₃ A: saḥ kaḥ ? 'Who is he ?'
 B: saḥ mama chaatraḥ . 'He is my student.'
 A: ayam ? 'And he ?'
 B: imau dvau api mama chaatrau . 'Both these two are my students.'
 A: tee baalee kee ? 'Who are those two girls ?'
 B: tee baalee mama sahaśikṣakasya chaatree . 'Those two girls are my colleague's students.'
- C₄ A: api saḥ tava śikṣakaḥ ? 'Is he your teacher ?'
 B: baadham, saḥ asmaakam aāṅglabhaaṣaa praadhyaapakḥ . 'Yes, he is our English lecturer.'
 A: api saḥ samarthaḥ ? 'Is he efficient ?'
 B: saḥ atiiva khyataḥ, mahatii tasya khyaatīḥ . 'He is very efficient. He is very famous.'
 A: api sarvee tava śikṣakaḥ samarthaḥ ? 'Are all your teachers efficient ?'

B: teeṣu bhuuyaamsaḥa
samarthaaha, kintu
keecana na samarthaaha.

'Most among them are
efficient, but a few are not
efficient.'

Vocabulary

kausalam	'efficien- cy, skill'	N	imau	'these two'	M
audaaryam	'genero- sity'	N	dvau	'two'	
vinayam	'modesty'	N	apatyam	'child'	N
khyaatihi	'fame'	F	apatyaani	'children'	N
daaridryam	'poverty'	N	puruṣaaha	'males'	M
prasiddham	'famous'	N	striyaḥa	'females;	F
khyaatam	'well- known'	N	sahaśikṣakaḥa	'collea- gue'	
mahatii	'great'	F	aaṅglabhaaṣaa	'English'	
bhuuyaam- saha	'most of them'	M	praadhyaapa- kaḥa	'lecturer'	
samarthaha	'efficient'	M	patrakaaraḥa	'journa- list'	
gaayakaḥa	'musi- cian'	M	śiśavaḥa	'children'	
abhiyantaa	'engineer'	M			
dayaaluḥu	'kind'	M			
guṇii	'good natured'	M			

Teacher's Notes

M₁ In place of asmaakam 'our' substitute

yuṣmaakam 'your'
tasyaaha 'her'

teeṣaam 'their'
taasaam 'their' F.

In place of vaidyaḥa 'doctor' substitute

abhiyantaa 'engineer'
karṣakaḥa 'farmer'

patrakartaa 'journalist'
gaayakaḥa 'musician'

In place of kauśalam 'skill' substitute

audaaryam 'generosity'

vinayam 'modesty'

M₂ In place of catvaari 'four' substitute

triṇi 'three'

pañca 'five'

sapta 'seven'

ṣaṭ 'six'

M₃ In place of chaatrau 'two students' substitute

baalau 'two boys'

jyeeṣṭau 'two elder brothers'

kaniṣṭau 'two younger brothers'

C₁ In place of udaaraḥa 'generous' substitute

samarthaḥa 'efficient'

dayaaluḥu 'kind'

guṇii 'good natured'

Learner's Notes

Nouns and pronouns in Sanskrit are declined in three numbers — eekavacana 'singular', dvivaçana 'dual' and bahuvacana 'plural'. Dual refers to two persons or things.

Sg.	Du	Pl.
baalaḥa 'boy'	baalau 'two boys'	baalaaha 'many boys'
baalaa 'girl'	baalee 'two girls'	baalaaha 'many girls'
pustakam 'a book'	pustakee 'two books'	pustakaani 'many books'
aham 'I'	aavaam 'we two'	vayam 'we all'
saḥa 'he'	tau 'they two'	tee 'they all'

In normal conversation *dvayam* 'two' 'pair' is also used after the nouns to indicate two persons or things.

dvayam means a pair. Hence it is used in singular.

imee dvee phalee madiiye

'These two fruits are mine.'

idam phaladvayam madiiyam
'This pair of fruits is mine.'

Grammatical Notes

tasya his	catvaari four	apatyaani children
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Note that in such sentences possessive case is used.

He has four children

saḥa He	udaaraḥa generous	vaidyaḥa doctor
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He is a generous doctor

tasya his	audaaryam generosity	prasiddham famous
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Abstract nouns and adjectival forms derived from the same root.

udaaraḥa	'generous'	audaaryam	'generosity'
khyataḥa	'famous'	khyatiḥi	'fame'
vinītaḥa	'modest'	vinayam	'modesty'
kuśalii	'expert'	kauśalyam	'skill'
guṇii	'virtuous'	guṇaḥa	'virtue'
bubhukṣuḥu	'hungry'	bubhukṣaa	'hunger'
daridraḥa	'poor'	daaridryam	'poverty'
aasaktaḥa	'involved'	aasaktiḥi	'interest'

imau these (Dual)	mama my	chaatrau students (Dual)
-------------------------	------------	--------------------------------

These two are my students

imau is the dual form of *ayam*, *chaatrau* is the dual form of *chaatraḥ*.

Supplement

(1) Rewrite the sentences using dual forms.

- (i) saḥ daridraḥ puruṣaḥ.
- (ii) ayam samarthaḥ gaayakaḥ.
- (iii) aham maṇavakaḥ.
- (iv) tat kasya pustakam ?
- (v) saa kiṁśī baalā ?

(2) Note the following dual forms and use them in small sentences of your own.

Sg.	Du
kaḥ 'who' M	kau
kaa 'who' F	kee
kim 'what' N	kee
saa 'she' F	tee
tat 'it' N	tee
tvam 'you'	yuvaam
ayam 'this, he' M	imau
iyam 'this, she' F	imee
idam 'this' N	imee
strii 'woman' F	striyau
nadii 'river' F	nadyau

(3) Practice the following numerals

daśa 'ten'	ṣaṣṭiḥ 'sixty'
vimśatiḥ 'twenty'	saptatiḥ 'seventy'

trimśat 'thirty'
catvaarimśat 'forty'
pañcaśat 'fifty'

aśiitiḥi 'eighty'
navatiḥi 'ninty'
śatam 'hundred'

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Cycle - 10

Topical Focus : Location and direction.

Grammatical Focus : Verb root as 'to be' in present tense (third person).
Locational postpositions.
Directionals.

Interrogative : kutra 'where ?'

Ritual : kṣamaswa 'please excuse me'
hee 'oh' a term of address.

Model Sentences :

- | | | |
|----------------|---|---|
| M ₁ | mama gṛham
preeṣaṇaalayasya purataḥ
asti. | 'My house is in front of the
Post Office.' |
| M ₂ | asmaakam pustakaani
prapiiṭhakasya upari santi. | 'Our books are on the
table.' |
| M ₃ | aaraba samudraḥ
bhaaratasya paścimee bhaage
asti. | 'Arabian sea is to the west
of India.' |
| M ₄ | tava gṛham kutra asti ? | 'Where is your house ?' |
| M ₅ | yusṃaakam pustakaani kutra
santi ? | 'Where are your books ?' |

- M₆ kaḥa samudraḥa bhaaratasya 'Which sea is to the west of
paścimee bhaagee asti ? India ?'

Conversations

- C₁ A: kṣamaswa, tava gṛham 'Excuse me, where is your
kutra asti.? house ?'
B: mama gṛham preeṣaṇaa 'My house is in front of the
layasya purataḥa asti. Post Office.'
A: preeṣaṇaalayaḥa kutra 'Where is the Post Office ?'
asti ?
B: saḥa vipaṇeeḥe paścaat 'It is behind the market.'
asti.
A: api tava gṛham 'Is your house near the
purabhavanasya samiipee Town Hall ?'
asti?
B: aam, tat purabhavanasya 'Yes, that is to the right of
dakṣiṇee bhaagee asti . the Town Hall.'
- C₂ A: hee raama, asmaakam 'Hellow Rama, where are
pustakaani kutra santi ? our books ?'
B: taani mama prapiiṭhakasya 'They are on my table.'
upari santi.
A: prapiiṭhakasya upari 'Books are not on the table.
pustakaani na santi, Only spectacles are there.'
keevalam suloocanam asti.
- C₃ A: bhaaratasya uttaree 'What country is to the
bhaagee kaḥa deesāha north of India ?'
asti ?
B: neepaaladeesāḥa 'Nepal is to the north of
bhaaratasya uttaree India.'
bhaagee asti
A: bhaaratasya dakṣiṇee 'Which country is to the
bhaagee kaḥa deesāḥa south of India ?'
asti ?
B: bhaaratasya dakṣiṇee 'Ceylone is to the south of
bhaagee śrii lankaa asti. India'

- A: bhaaratasya paścimee 'Which is the sea to the west
 bhaagee kaḥa samudraḥa of India ?'
 asti ?
- B: bhaaratasya paścimee 'Arabian sea is to the west
 bhaagee aaraba of India.'
 samudraḥa asti.

Vocabulary

upari	'above'	puurva	'east'
adhaha	'below'	dakṣiṇa	'so th'
antaḥa	'inside'	paścima	'west'
bahiḥi	'outside'	uttara	'north'
purataḥa	'in front of'	dakṣiṇee	'southern side'
paścaat	'behind'		'to the south of'
prapiiṭhakam	'table'		
preeṣaṇaa	'post office'	keevalam	'only, mere'
layaha			
suloocanam	'spectacles'		

Teacher's Notes

M₁ In place of gṛham 'house' substitute

prakooṣṭhaḥa 'room'

kaaryaalayaha 'office'

upahaaragrham 'hotel'

In place of purataḥa 'in front of' substitute

paścaat 'behind'

paścimeebhaagee 'in the west'

M₂ In place of pustakaani 'books' substitute

ghaṭikaayantraani 'watches'

phalaani 'fruits'

vastraani 'clothes'

suloocanaani 'spectacles'

In place of upari 'above' substitute

adhaḥa 'below'

paarśvee 'by the side of'

antaḥa 'inside'

- M₃ In place of bhaarataḥa 'India' substitute the names of other countries of the world and accordingly change the names of the seas and countries.

In place of paścima 'west' substitute the names of other directions and accordingly change the names of the seas.

Keep certain objects like book, pen, chair, table etc., in front of the students or behind them and practice question - answer drill asking 'where is the book ?' etc.

Draw the picture of a table with certain objects on it, certain objects below it and certain objects by the side of it and practice question-answer drill on those pictures.

Learner's Notes

hee is an expression to divert the attention of an individual from a distance. This precedes the noun in vocative case.

hee raama ! oh Rama !

hee baalaka ! oh boy !

hee baalee ! oh girl !

kṣamasva means 'please excuse me.'

Grammatical Notes

tat that	mama my	purataḥa front	asti is
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That is in front of me.

Present tense forms of root *as* 'to be' in third person.

asti 'is' Sg. santi 'are' Pl.

There is also a dual form staḥa 'are' Du.

Note that there is no gender distinction in verbal form.

asti 'he is', 'she is' 'it is'

pustakaani books	prapiiṭhakasya table's	upari on	santi are
---------------------	---------------------------	-------------	--------------

Books are on the table.

Postpositions and directionals are preceded by the nouns in possessive case form, like 'my front', 'table's front' etc. instead of the English forms like 'in front of me' 'in front of the table' etc. In English the directionals precede the nouns whereas in Sanskrit they follow the noun.

tava your	gṛham house	kutra where	asti is
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Where is your house ?

Supplement

- (1) Construct as many affirmative and interrogative sentences as possible choosing one word from each column.

asmin	maargee	tava	preeṣaṇaala- yaḥa	asti
tasmin	nagaree	mama	vaahanam	santi
kasmin	bhaagee	asmaa- kam	paatḥaśaala	
uttaree	prakoos- ṭhee	yuṣmaa- kam	leekhanii	
	grhee	tasya	pustakaani	
		tasyaaha	ghaṭikaayan- traani	
			phalaani	

- (2) Give a description of the location of your house.
- (3) Ask your classmates about the location of their house, office, school etc.

Cycle - 11

Topical Focus : Position, residence, enquiry etc.

Grammatical Focus : Present tense forms of verb root *as* 'to be' in first, second and third persons.
Negative forms of verbs.
Instrumental case suffix.

Ritual : tarhi 'if so'
adhunaa api 'even now'

Model Sentences :

- | | | |
|----------------|---|--|
| M ₁ | moohanaḥa adya calaccitra
mandiree asti. | 'Mohan is in the theatre
now.' |
| M ₂ | aham adya aśooka vasatigrṛhee
asmi. | 'Now I am at Ashoka
Lodge.' |
| M ₃ | vayam adya sacivaalayee na
smaḥa. | 'We are not in the
secretariat now.' |
| M ₄ | tee sarvee svakuṭumbaiḥi
saha santi. | 'All of them are living with
their families.' |
| M ₅ | moohanaḥa adya kutra asti ? | 'Where is Mohan now ?' |
| M ₆ | tvam adya kutra asi ? | 'Where are you now ?' |
| M ₇ | api yuuyam adya sacivaalayee
stha ? | 'Are you in the secretariat
now ?' |
| M ₈ | api tee sarvee eekatra eeva
santi ? | 'Are they all living
together ?' |

Conversations

- C₁ A: hee goopaala, api tava soodaraḥa gr̥hee asti? 'O Gopal, is your brother at home ?'
 B: na, saḥa gr̥hee na asti. 'No, he is not at home.'
 A: tarhi saḥa kutra asti ? 'Then where is he ?'
 B: saḥa adya calaccitra mandiree asti. 'He is now at the cinema theatre.'
- C₂ A: api kuśalii tvam ? 'Are you fine ?'
 B: aam, aham kuśalii. 'Yes, I am O.K.'
 A: adya tvam kutra asi ? 'Where are you now ?'
 B: adya aham aśooka vasatigr̥hee asmi. 'I am now at Ashoka Lodge.'
 A: api tava prakooṣṭhee vaataniyantrakaḥa asti ? 'Is there air-conditioner in your room ?'
 B: baadham, saḥa vaata niyantritaḥa, viśaalaha ca. 'Yes, it is air-conditioned and big.'
- C₃ A: vayasya, imeee sarvee kee ? 'Friend, who are all these people ?'
 B: imee mama sahakarmiṇaḥa. 'These are my colleagues.'
 A: api yuuyam sarvee sacivaalayee stha ? 'Are all of you in Secretariat ?'
 B: na, sarvee na, asmaasu trayaha sacivaalayee, catvaaraḥa jivana rakṣaa samsthaayaam smaḥa 'No, not all of us. Amongst us three are in the Secretariat and four at the Life Insurance Corporation.'
- C₄ A: tava utara bhaaratiyaaha sahakarmiṇaḥa adya kutra santi ? 'Where are your North Indian colleagues ?'
 B: tee adya vaaraanasyaam santi. 'They are now in Benaras.'
 A: api tee sarvee adhunaapi eekatra eeva santi ? 'Are they all at the same place even now ?'
 B: na, tee adya vivaahitaaha 'No, now they are all

ataḥa tee sarvee bhinneeṣu married, therefore they are
 gr̥heeṣu svakuṭumbaiḥi all in separate houses with
 saha santi . their families.'

Vocabulary

adya	'now, today'		vasatigr̥ham	'lodge'	<i>N</i>
adhunaa	'now;		sacivaalayāḥa	'secretary'	<i>M</i>
tarhi	'then, if so'		jiiva rakṣaa	'Life In-	<i>F</i>
saha	'with'		samsthaa	surance	
ataḥa	'there- fore'			Corpora- tion'	
adhunaapi	'even now'		vaata niyan-	'air-con-	<i>M</i>
			trakaḥa	ditioner'	
vivaahitaḥa	'married'	<i>M</i>	vaata niyan-	'air-con-	<i>M</i>
kuṭumbaḥa	'family'	<i>M</i>	tritāḥa	ditioned'	
sva-	'one's own'		uttara bhaara-	'North-	<i>M</i>
sahakarmi-	'collea-	<i>M</i>	tiiyaḥa	Indian'	
ṇaḥa	gues'		vaaraaṇasii	'Benaras'	<i>F</i>
eekatra	'at one place'		kriiḍaaṇ-	'play-	<i>N</i>
			gaṇam	ground'	
paryaveekṣa-	'superin-	<i>M</i>			
kaḥa	tendent'				
pariikṣakaḥa	'exami-	<i>M</i>			
	ner'				
adhikaariṇaḥa	'officers'	<i>M</i>			

Teacher's Notes

*M*₁ In place of moohanaḥa 'Mohan' substitute the names of other boys and girls and also pronouns.

In place of calaccitra mandiree 'in the theatre' substitute
 vasati gr̥hee 'in the lodge' gr̥hee 'in the house'

kaaryaalayee 'in the office' tatra 'there'
mandiree 'in the temple' śaalaayaam 'in the school'

M₂ In place of aśooka vasatigrhee 'in Ashoka Lodge' substitute
upahaaragrhee 'in the restaurant.'
granthaalayee 'in the library.'
sacivaalayee 'in the secretariat.'

M₃ In place of vayam 'we' substitute other pronouns and
accordingly change the verb forms.

M₄ In place of svakuṭumbaiḥ saha 'with their families' substitute
mitraiḥ saha 'with friends'
soodariḥ saha 'with brothers'
maṇḍavakaiḥ saha 'with students'
upaadhyāyaiḥ saha 'with teachers'
putraiḥ saha 'with sons'

C₄ In place of saha-karmināḥ 'colleagues' substitute
adhikaariṇāḥ 'officers' pariikṣakaāḥ 'examiners'
paryaveekṣakaāḥ 'superintendents'

Learner's Notes

- (1) tarhi 'if so' is a linking particle between two clauses or sentences. When a statement is not acceptable or while suggesting alternative this expression is used.
- (2) Note the difference between *adya* and *adhunaa*. Of these, *adhunaa* means 'now' and *adya* means 'now' as well as 'today' *adhunaa api* means 'even now, still'.

Grammatical Notes

Note the forms of root *as* 'to be' in present tense in all persons and numbers.'

	Sg	Du	Pl
III person	asti he/she/it is	staḥa those two are	santi they are
II person	asi you(sg) are	sthaḥa you two are	stha you all are
I person	asmi I am	svaḥa we two are	smaḥa we are

Corresponding negative forms are obtained by adding *na* before the verbal form.

tee they	sarvee all	svakuṭumbaiḥi own families	saha with	santi are
-------------	---------------	-------------------------------	--------------	--------------

All of them are living with their families.

Post position *saha* 'with' governs instrumental case. Kuṭumbaiḥi *saha* 'with families'.

kuṭumbeena (sg) kuṭumbaiḥi (pl)

This is the special use of instrumental case.

Supplement

(1) Fill up the blanks

- (i) _____ adya Udupi nagaree asti.
- (ii) yuuyam adhunaa _____ stha ?
- (iii) baalakaāḥa adya paṭṭhaśaalaayaam _____
- (iv) saa baalaa kutra _____ ?
- (v) adhunaa mama sahakarmiṇaḥa kaaryaalayee na _____

(2) Change the following into interrogative sentences.

- (i) tee adya grhee na santi.
- (ii) vayam catvaaraḥa abhiyantaaraḥa smaḥa.
- (iii) pustakam prapiṭhakasya upari asti.

(iv) baalakaaha kriidaaṅgaṇe santi.

(v) mama sahoodaraaha vaaraṇasyaam santi.

(3) Expansion drill

asti.

prapiithakasya upari asti.

pustakam prapiithakasya upari asti.

mama pustakam prapiithakasya upari asti.

On the model given above expand the sentences with the following verbs.

asmi.

stha.

santi.

Cycle-12

Topical Focus : Past actions and location.

Grammatical Focus : Past tense forms of the verb root *as* 'to be'

Ritual : śiighram aagaccha 'come soon'
vilambitaḥa 'it is getting late'
atha kim 'of course'

Model Sentences :

- | | |
|--|---|
| M ₁ hyaḥa aham gr̥hee aasam | 'Yesterday I was at home.' |
| M ₂ khanitram udyaanasya
madhyee aasiit. | 'Spade was in the middle of
the garden.' |
| M ₃ hyaḥa tvam kutra aasiīḥi ? | 'Where were you
yesterday ?' |
| M ₄ hyaḥa khanitram kutra
aasiit ? | 'Where was the spade
yesterday ?' |

Conversations

- | | |
|--|---------------------------------------|
| C ₁ A: api hyaḥa tvam gr̥hee
aasiīḥi ? | 'Were you at home
yesterday ?' |
| B: na, hyaḥa aham gr̥hee na
aasam | 'No, I was not at home
yesterday.' |
| A: tarhi tvam kutra aasiīḥi ? | 'Then where were you
yesterday ?' |

- B: aham asmin kṣeetree 'I was in this field only.'
 eeva aasam.
- A: api tvam atra aasaayam 'Were you here till the
 aasiihi ? evening ?
- B: aam aham aasaayam 'Yes, I was here till the
 aasam. evening'.
- A: adya śiighram aagaccha. 'Please come soon today, it
 vilambitaḥa , is getting late.'
- C₂ A: hyaḥa asmaakam 'Where was our spade
 khanitram kutra aasiit ? yesterday ?
- B: tat kṛṣyee aasiit. 'It was in the field.'
- A: tat kṛṣyee kutra aasiit ? 'Where was it in the field.'
- B: tat kṛṣyasya madhyee 'It was in the middle of the
 bhaagee aasiit. field.'
- A: tatra na aasiit. 'It was not there.'
- B: atha kim, tat kuupasya 'Then what, it was there in
 kulyaayaḥa ca madhyee between the well and the
 aasiit. canal.'

Vocabulary

hyaḥa	'yester- day'	saayam	'evening'	
pareedyuḥu	'day before yesterday'	aasaayam	'till evening'	
gata varṣee	'last year'	madhyee	'in the middle'	
kṛṣyam	'field' N	anyāḥa	'other'	
kṣeetram	'field' N	gatamaasāḥa	'last month'	M
kuupaḥa	'well' M	mṛgaalayāḥa	'zoo'	M
kulyaa	'canal' F	gata varṣāḥa	'last year'	M
chaatraala- yāḥa	'students hostel'	vanam	'forest'	N
khanitram	'spade' N	udyaanam	'garden'	N
lavitram	'cutter' N	tataakāḥa	'lake'	M
kuṭhaaraḥa	'axe' M			

Teacher's Notes

- M₁ In place of gr̥hee 'in the house' substitute
 kaaryaalayee 'in the office' graamee 'in the village'
 In place of hyaḥa 'yesterday' substitute
 pareedyuḥu 'day before yesterday'
 gata varṣee 'last year'
- M₂ In place of khanitram 'spade' substitute
 lavitram 'cutter' kuṭhaaraḥa 'axe'
 In place of udyaanasya 'gardens' substitute
 vanasya 'forests' tataakasya 'lake's'

Learner's Notes

- (1) Note that *madhyee* is used in the sense of 'in the middle' as well as 'in between' in Sanskrit. e.g.
 kuupaḥa aaraamasya madhyee asti
 'The well is in the middle of the garden.'
 kuupaḥa kulyaayooḥo madhyee asti.
 'The well is in between the two canals.'
- (2) *atha kim* is used to emphasize a statement or fact. It approximately means 'of course', 'certainly' 'what then' etc.

Grammatical Notes

Past tense forms of root *as* 'to be':

	Sg	Du	Pl
III person	aasiit He/she/it was	aastaam they(two) were	aasan they(all) were
II person	aasiiḥi you were	aastam you two were	aasta you all were
I person	aasam I was	aasva we two were	aasma we all were

Sanskrit verbs are conjugated in six tenses and four moods, called ten 'lakaaras', of which three are past tenses. Only one past tense, (past imperfect) is used in this book.

aa is a preposition meaning 'upto'
aasaayam 'up to or until evening'

Supplement

(1) Response drill

Answer the following questions

- (i) tvam gatavarṣee kutra aasiiḥi ?
Where were you last year ?
- (ii) chaatraalayee tava prakooṣṭhee anyee kee aasan ?
Who else were there in the hostel with you ?
- (iii) idam pustakam hyaḥa kutra aasiit ?
Where was this book yesterday ?
- (iv) mṛgaalayeee kati bhalluukaaha aasan ?
How many bears were there in the zoo ?
- (v) api tava grṛhee gata varṣee vaahanam na aasiit ?
Wasn't there a vehicle in your house last year ?

(2) Expansion drill

aasiit.

pustakam aasiit.

mama pustakam aasiit.

prapiiṭhakasya upari mama pustakam aasiit

nuutana prapiiṭhakasya upari mama pustakam aasiit.

raatrau nuutana prapiiṭhakasya upari mama pustakam aasiit.

On the model given above expand the following :

aasam

aasma

aasan

Cycle-13

Topical Focus : Season, weather etc.,

Grammatical Focus : Qualitative adjectives
Particles denoting equality and similarity

Ritual : uta 'or'
 taavat 'so much'

Model Sentences :

- | | | |
|----------------|---|--|
| M ₁ | idam kṣiiram atiiva uṣṇam
(asti). | 'This milk is very hot.' |
| M ₂ | beṅgaluuru nagaram atiiva
ṣiitalam (asti). | 'Bangalore city is very cold.' |
| M ₃ | idam vaahanam tava
vaahaneena sadṛśam (asti). | 'This car is like that of
yours.' |
| M ₄ | api idam kṣiiram uṣṇam
(asti) ? | 'Is this milk hot ?' |
| M ₅ | beṅgaluuru nagaree
vaayugunaḥa kiidṛśaḥa (asti)? | 'How is the climate in
Bangalore ?' |
| M ₆ | kiidṛśam idam vaahanam ? | 'How is this car ?' |

Conversations

- | | | |
|----------------|---------------------------------------|-----------------------------|
| C ₁ | A: kim idam kṣiiram uta
paayasam ? | 'Is this milk or pudding ?' |
|----------------|---------------------------------------|-----------------------------|

- B: idam kṣīram (asti). 'This is milk.'
- A: api idam kṣīram uṣṇam (asti) ? 'Is this milk hot ?'
- B: aam, idam atiiva uṣṇam (asti). 'Yes, it is very hot.'
- A: kiidrśaani khaadyaani atra santi ? 'What are the eatables available here ?'
- B: apuupam asti. 'There is cake.'
- A: api tat uṣṇam asti ? 'Is that hot ?'
- B: na taavat uṣṇam asti. 'It is not so hot.'
- C₂ A: adya beṅgaluuru nagaree vaayugunaḥa kiidrśaḥa (asti) ? 'How is the weather in Bangalore city now ?'
- B: adhunaa tu atiiva śiitalaḥa 'It is very cold now.'
- A: api asmin maasee kṛtsnee eetaadrśaḥa eeva (asti) ? 'Will it be so throughout this month ?'
- B: aam, asmin maasee praayeena śiitalaḥa (asti). 'Yes, it is usually cold in this month.'
- A: api griiṣṃmee ayam atiiva gharmāḥa asti ? 'Will it be very hot during summer ?'
- B: na, griiṣṃmee atiiva gharmāḥa na asti. 'No, it will not be too hot during summer.'
- C₃ A: api idam tava nuutanam vaahanam (asti) ? 'Is this your new vehicle ?'
- B: aam, idam kiidrśam (asti) ? 'Yes, how is it ?'
- A: idam atiiva sundaram (asti). 'It is very fine.'
- B: idam tava vaahaneena sadrśam asti, api satyam ? 'It is like your car, is it true ?'
- A: aam, idam teena eeva sadrśam (asti). 'Yes, it is like that only.'

Vocabulary

uta	'or'	uṣṇam	'hot'	N
kṛtsnam	'whole, entire'	śiitalam	'cold'	N
praayeeṇa	'mostly'	vaayugunaḥa	'weather'	M
vastutaḥa	'in fact'	griṣṣmaḥa	'summer'	M
api satyam ?	'is it true' ?	vṛṣṭiḥi	'rain'	F
khaadyam	'eatable' N	eetaadrṣaḥa	'like this'	M
apuupam	'pan' N	rucikaram	'tasty'	N
	'cake'	madhuram	'sweet'	N
kṣiiram	'milk' N	rathaḥa	'chariot'	M
paanakam	'juice' N	jalam	'water'	N

Teacher's Notes

M₁ In place of kṣiiram 'milk' substitute

paanakam 'juice'

jalam 'water'

paayasam 'pudding'

and accordingly change uṣṇam 'hot' into śiitam 'cold'.

M₂ In place of beṅgaluuru nagaram 'Bangalore City', substitute the names of other cities.

In place of asti 'is' substitute na asti 'not'

M₃ In place of vaahanam 'vehicle' substitute

rathaḥa 'chariot'

gṛham 'house'

M₄ In place of uṣṇam 'hot' substitute

śiitam 'cold'

rucikaram 'tasty'

madhuram 'sweet'

kṣaaram 'saltish'

Ask the students to converse about the climatic conditions of their home towns in different seasons.

Ask the students to converse about the dishes available in the hotels, and also whether they are hot or cold, tasty or not etc.,

Ask the students to converse about their new shirts etc., using *sadr̥śam* 'like' e.g., 'My shirt is like your shirt' etc.,

Learner's Notes

Note that auxiliary verb *as* 'to be' is optional in such constructions.

Note that *sadr̥śam* 'like' governs the instrumental case for the noun denoting the object of comparison.

taavat is used to denote the meaning of 'that much' 'so much' etc.,

Grammatical Notes

idam this	vaahanam vehicle	tava your	vaahaneena vehicle	sadr̥śam equal	asti is
--------------	---------------------	--------------	-----------------------	-------------------	------------

This vehicle is like your vehicle.

Auxiliary verb *asti* 'is' is optional

To denote equality or similarity the noun compared gets instrumental case suffix and hence *vaahaneena*.

Instrumental case forms of certain nouns and pronouns.

baalakaḥa	'boy'	M	baalakeena
baalakaaha	'boys'	M	baalakaihi
baalaa	'girl'	F	baalayaa
baalaaha	'girls'	F	baalaabhihi
phalam	'fruit'	N	phaleena
phalaani	'fruits'	N	phalaihi
aham	'I'		mayaa
vayam	'we'		asmaabhihi
tvam	'you'		tvayaa
yuuyam	'you' Pl		yusmaabhihi
saha	'he'		teena

tee	'they'	taiḥi
saa	'she'	tayaa
taahā	'they' F Pl	taabhiḥi
tat	'it'	teena
taani	'they' N Pl	taiḥi
kaḥa	'who'	keena
kee	'who' M Pl	kaiḥi

Supplement

(1) Translate the following sentences into Sanskrit

- (i) This juice is very cold.
- (ii) Madras is very hot in summer.
- (iii) This is my new vehicle.
- (iv) The weather in Bangalore is good.
- (v) My house is like Rama's house.
- (vi) The snacks in this hotel are very good.
- (vii) This pancake is very sweet.
- (viii) It will be raining in Mercara throughout the year.
- (ix) It is very cold in Delhi now.
- (x) This red pen is very good.

(2) Give the corresponding interrogative forms in Sanskrit for the above sentences.

Cycle-14

Topical Focus : Certain daily routines.

Grammatical Focus : Present tense forms of certain common verbs.
Upasargas or prepositions added before verbs
(preverbs). Accusative case suffix.

Interrogative : kadaa 'when'

Ritual : yaavat taavat 'when then'

Model Sentences :

- | | | |
|----------------|---|---|
| M ₁ | saḥa śaalaam yaati . | 'He goes to school' |
| M ₂ | aham pratidinam
pañcavaadaneē kaaryaalayaat
gṛham aagacchaami . | 'I come home from office
everyday at 5.00 p.m.' |
| M ₃ | keēṣucit dineṣu aham ṣaḍ
vaadaneē gṛham aagacchaami . | 'Some days I come home at
6 O'clock.' |
| M ₄ | saḥa kutra gacchati ? | 'Where does he go ?' |
| M ₅ | kasmin samayee tvam
kaaryaalayaat aagacchasi ? | 'At what time do you come
back from the office ?' |
| M ₆ | api tvam pratidinam
kaaryaalayaat pañca vaadaneē
aagacchasi ? | 'Do you return from the
office everyday at
5 O'clock ?' |

Conversations

- C₁ A: aham gacchaami, api tvam 'I am going, are you
aagacchasi ? coming ?'
B: tvam kutra gacchasi ? 'Where are you going ?'
A: aham samskr̥takakṣaam 'I am going to Sanskrit
gacchaami. class.'
B: kadaa tvam vargaat prati 'When are you coming back
aagacchasi ? from the class ?'
A: aham daśa vaadaneē 'I will come back at 10
pratyaagacchaami. api O'clock. Are you coming ?'
tvam aagacchasi ?
B: na, aham atiiva śraantaḥa 'No, I am very much tired.'
- C₂ A: kiyantam kaalam tvam 'Upto what time you stay in
kaaryaalayee bhavasi ? office ?'
B: pañcavaadanaparyantam 'I am there upto 5 O'clock.'
bhavaami.
A: api tvam pratidinam 'Do you come from the
kaaryaalayaat pañca office everyday at
vaadaneē eeva aagacchasi? 5 O'clock ?'
B: praayeeṇa aham 'Most of the days I come at
pañcavaadaneē eeva 5 O'clock. On certain days I
aagacchaami, katipayeeṣu come back at 6 O'clock.'
dineeṣu ṣaḍvaadaneē
aagacchaami.
A: api kaaryaalayee atiiva 'Is therē much work in the
kaaryam bhavati ? office ?'
B: aam, ātiiva kaaryam 'Yes, there is too much of
bhavati. work in the office.'
- C₃ A: api tvam pratidinam 'Do you walk everyday
praataḥkaalee aṭasi ? morning ?'
B: aam, aham pratidinam 'Yes, I walk every
praataḥkaalee aṭaami. morning.'
A: aham saayaṅkaalee aṭaami 'I walk in the evening.'
B: kiyat paryantam tvam 'Upto where do you walk ?'
aṭasi ?

A: aham udyaanaparyantam 'I walk upto the garden,
 aṭaami, tatra muhuurtam there I stay for a while and
 tiṣṭhaami, śaadvalee sit on the grass.'

upaviśaami

B: kadaa tvam pratyaa- 'When do you come back ?'
 gacchasi ?

A: aham aṣṭavaadanee 'I return at 8 O'clock.
 pratyaa-gacchaami.

Vocabulary

yaa	'to go'	kakṣaa	'class'	F
aṭ	'to walk'	vargaḥ	'class'	M
	'to wan-	saayankaalāḥ	'evening'	M
	der'	praataḥkaa-	'morning'	M
gam (gacch-)	'to go'	laḥ		
aagam	'to come'	śraantāḥ	'tired'	M
pratyaa-gam	'to	śaadvalam	'grass'	N
	return'	itihaasaḥ	'history'	M
sthaa (tiṣṭh-)	'to	vijñānam	'science'	N
	stand,	pratidinam	'every-	
	to stay'		day'	
upaviś	'to sit'	kasmin	'at what	
bhuu (bhav-)	'to	samayee	time ?'	
	become'	kiyaan	'what	
	'to	kaalam	time'	
	remain'	muhuurtam	'moment,	
	'to		a short	
	happen'		while'	
praayeenā	'in	kiyat	'upto to	
	general'	paryantam	where ?'	
	'nor-			
	mally'			
katipaya	'certain'			
keesucit	'some,			
	certain'			
paryantam	'up to'			

Teacher's Notes

M₁ In place of saha 'he' substitute other pronouns and nouns and accordingly change the verbal endings.

In place of śaalaam 'to school' substitute

gṛham 'to house' kaaryaalayam 'to office'
kriīḍaāṅgaṇam 'to playground'

M₂ In place of kaaryaalayaat 'from office' substitute

graamaat 'from village' nagaraat 'from city'
mandiraat 'from temple' vargaat 'from class'

In place of pañcavaadanee '5 O'clock' substitute

saptavaadanee 'at 7 O'clock'
saayaṅkaalee 'in the evening'
adhunaa eeva 'now itself'

M₃ In place of aham 'I' substitute other pronouns and nouns and accordingly change the verb endings.

C₁ In place of saṃskṛtakakṣaa 'Sanskrit class' substitute

draaviḍabhaaṣaa kakṣaa 'Dravidian language class'
kannaḍa kakṣaa 'Kannada class'
itihaasa kakṣaa 'History class'
vijñāana kakṣaa 'Science class'

Learner's Notes

yaavat taavat is used normally in the adverbial class to denote two actions taking place at the same time.

yaavat aham kaaryaalayam gacchaami taavat tvam kutra gacchasi ?
'When I go to the office, then where do you go ?'

katipayeeṣu dineeṣu 'on certain days'
kasmin samayee 'at what time ?'
keesucit dineeṣu 'on some days'

Note the agreement between nouns and adjectives. Both are in locative case.

Grammatical Notes

Note that the verb normally comes at the end of sentence and direct or indirect object precedes the verb.

saḥa he	śaalaam school to	gacchati goes
------------	----------------------	------------------

He goes to school.

gam (gacch-) is the root meaning 'to go'
Its paradigm in present tense is as follows.

	Sg	Du	Pl
III person	gacchati	gacchataḥa	gacchanti
II person	gacchasi	gacchathaḥa	gacchatha
I person	gacchaami	gacchaavaḥa	gacchaamaḥa

The verbal suffixes denoting certain tenses, persons and numbers are added to the base which is formed of the root and the base forming suffix called *vikaraṇa pratyayas*. When this suffix is added the root undergoes certain changes. Based on the *vikaraṇa pratyaya* the roots are classified into ten classes called *gaṇas*. In the verb roots listed the special base is put in brackets when the shape is modified.

e.g. bhuu (bhav-) to become

III person. bhavati bhavataḥa bhavanti etc.,

In śaalaam 'to school' -aam is accusative case suffix. It denotes object. Accusative case forms of certain other nouns:

baalakāḥa	'boy'	baalakam
baalakaaḥa	'boys'	baalakaan
phalam	'fruit'	phalam
phalaani	'fruits'	phalaani

aham I	kaaryaalayaat office-from	pañcavaadane at the stroke of five	gṛham house	aagacchaami come
-----------	------------------------------	--	----------------	---------------------

I come home from the office at 5 O'clock.

Note that *-aat* is ablative suffix in *kaaryaalayaat* 'from the office'. This case suffix is used when something is separated from something or when starting or moving away from a fixed point. e.g., *gṛhaat* 'from the house' *vrkṣaat* 'from the tree'. In the earlier cycle this case suffix is used in the sense of 'than' while comparing two things or persons.

tat kṣīraat madhurataram.
'It is sweeter than the milk.'

Note that *gacchati* means 'goes', but *aagacchati* means 'comes'. *aa* is a upasarga or preverb which is prefixed to the root.

These upasargas do not carry any meaning by themselves, but when they are prefixed to certain verbs they give either entirely new meaning or modify the meaning or result in some kind of change in the meaning.

gam (gacch-)	to go
aa + gam	to come
prati + aa + gam	to return
viś	to enter
upa + viś	to sit

There are 18 such upasargas in Sanskrit.

Supplement

(1) Expansion drill

aagacchaami .
gṛham aagacchaami .
kaaryaalayaat gṛham aagacchaami .
pañcavaadane kaaryaalayaat gṛham aagacchaami .

saayam pañcavaadaneē kaaryaalayaat gṛham aagacchaami
 pratidinam saayam pañcavaadaneē kaaryaalayaat gṛham
 aagacchaami .
 aham pratidinam saayam pañcavaadaneē kaaryaalayaat gṛham
 aagacchaami .

On the model given above expand the sentences using the verb roots *at* 'to walk' *sthaa* (*tiṣṭh-*) to stand, to remain, *upaviś* 'to sit' etc.,

- (2) Frame as many sentences as you can by choosing one word from each column.

aham	tatra	tiṣṭhaami
yuuyam	adya	gacchaami
tee	pañcavaadaneē	upaviśataḥa
baalakaaha	kutra	gacchanti
raamaḥa	kadaa	aagacchati
	kasmaat	upaviśati
	pradeśaat	

- (3) Make three sentences using
 yaavat taavat

Cycle - 15

Topical Focus : Edibles and games.

Grammatical Focus : Present forms of certain transitive verbs like eat, drink, read, write etc.,

Interrogative : kimartham 'why' 'what for'
kutaḥa 'why'

Ritual : samyak 'well'
ataḥa 'therefore'

Model Sentences :

- | | | |
|----------------|--|---|
| M ₁ | praataḥa aham capaatiim
idaliim ca khaadaami. | 'I eat chapathi and idli in
the morning.' |
| M ₂ | aham nirdeeśakasya putram
adya paśyaami. | 'I see the director's son
now.' |
| M ₃ | na, ayam kukkuraḥa annam
na khaadati. | 'No, this dog does not eat
rice.' |
| M ₄ | mama pariikṣaa śvaḥa asti,
ataḥa aham adya na
kriiḍaami. | 'I do not play today because
tomorrow is my
examination.' |
| M ₅ | tvam praataḥa kim khaadasi ? | 'What do you eat in the
morning ?' |

- M₆ api tvam nirdeeśakasya putram paśyasi ? 'Do you see the director's son ?'
 M₇ api ayam kukkuraḥ annam na khaadati ? 'Doesn't this dog eat rice ?'
 M₈ kutaḥ tvam adya na kriīḍasi ? 'Why don't you play today ?'

Conversations

- C₁ A: tvam praataha kim khaadasi ? 'What do you eat in the morning ?'
 B: aham praataḥ idāliim khaadaami. 'I eat idli in the morning.'
 A: tvam phalaani api khaadasi ? 'Do you eat fruits too ?'
 B: aam, cekam kadalii phalam khaadaami. 'Yes, I eat one banana.'
 A: api tvam kṣīram pibasi ? 'Do you drink milk ?'
 B: keesucit dineeṣu kṣīram pibaami, anyeeṣu dineeṣu paanakam pibaami. 'Some days I drink milk and other days I drink juice.'
- C₂ api tvam nirdeeśakasya putram paśyasi ? 'Do you see the director's son ?'
 B: aam, aham adya saayam paśyaami. 'Yes, I see him this evening.'
 A: kutra tvam tam paśyasi ? 'Where do you see him ?'
 B: adya tasya janmadinam, ataḥ aham tatra gacchaami. 'Today is his birthday, therefore I go there.'
- C₃ A: ayam kukkuraḥ kim khaadati ? 'What does this dog eat ?'
 B: saḥ capaatīim khaadati, kṣīram cā pibati. 'He eats chapati and drinks milk.'
 A: api saḥ ucchāiḥi bhaṣati ? 'Does he bark loud ?'
 B: baadḥam, saḥ ucchāiḥi bhaṣati, saḥ caturaḥa. 'Yes, he barks aloud, he is smart.'

- C₄ A: hee moohana, api tvam 'Oh Mohan, do you play
mayaa saha kriidasi ? with me ?'
B: na, aham na kriidaami 'No, I don't play.'
A: kutaḥa ? 'Why ?'
B: svaha mama pariikṣaa 'I have the examination
asti, ataha na kriidaami. tomorrow. Hence I don't
play.'
- C₅ A: api tvam sriinivaasaaya 'Do you write a letter to
eekam patram likhasi ? Srinivasa ?'
B: aam, aham adya eeva 'Yes, I write now.'
likhaami.
A: anantaram kim karooṣi ? 'What do you do
afterwards ?'
B: anantaram paatham 'Afterwards I read my
paṭhaami. lesson.'

Vocabulary

capaatii	'chapati'	F	ucchahiḥi	'loudly'
iḍalii	'idli'	F	yataḥa	'because'
annam	'rice'	N	ataḥa	'there- fore'
doosam	'pancake'	N	kutaḥa	'why'
baandhavaaḥa	'relatives'	M	kimartham	'whatfor'
sakhii	'friend'	F	samyak	'well'
kriiḍapaṭuḥu	'sports- man'	M	anantaram	'after- wards'
vyavasthaapa- kaḥa	'manager'	M	khaad	'to eat'
caturaḥa	'smart'	M	dr̥ṣ (paśy-)	'to see'
maarjaalaḥa	'cat'	M	kriid	'to play'
śukaḥa	'parrot'	M	paa (pib-)	'to drink'
aśvaḥa	'horse'	M	bhaṣ	'to bark'
mahiṣaḥa	'buffalo'	M	likh	'to write'
gaardabhaha	'donkey'	M	kr̥(karoo-)	'to do'
aaṅgla-	'English'	F	paṭh	'to read'

bhaaṣaa	language'
kabaddii	'name of F a game'

Teacher's Notes

M₁ In place of praataḥa 'morning' substitute

saayam 'evening'	raatrau '(in the) night'
aṣṭavaadanee 'at 8 O' clock'	soomavaasaree 'on Monday'

In place of capaatiim 'chapati' substitute

moodakam 'pudding'	phalam 'fruit'
apuupam 'cake'	doosam 'pan cake'

M₂ In place of nirdeeśakasya 'director's' substitute

upaadhyaayasya 'teacher's'	vaidyasya 'doctor's'
karṣakasya 'farmer's'	vyavasthaapakasya 'manager's'

In place of putram 'son' substitute

mitram 'friend'	putriim 'daughter'
baandhavam 'relative'	soodaram 'brother'

M₃ In place of kukkuraḥa 'dog' substitute

maarjaalaḥa 'cat'	śukaḥa 'parrot'
aśvaḥa 'horse'	mahiṣaḥa 'buffalo'
gaardabhaḥa 'donkey'	

Learner's Notes

- (1) capaati is an eatable made out of wheat flour and the shape resembles that of 'naan'. This is extensively consumed in North India.
- (2) iḍalii is a steamed cake made out of black gram and rice. It is extensively consumed in South India for breakfast.
- (3) moodakam is a fried sweet pudding stuffed with dry coconut and sugar. This is prepared on major festival days especially for 'Ganesh Chaturthi' which is celebrated in the month of August.

Grammatical Notes

praataḥa morning	aham I	capaatiim chapathi	khaadaami eat
---------------------	-----------	-----------------------	------------------

I eat chapathi in the morning.

Note that time expression can occur before or after the subject.

Roots belonging to class I, IV, VI and X are more regular in their conjugations.

Root *kr* (karoo-)'to do' belongs to class VIII. It is conjugated as follows.

	Sg	Du	Pl
III person	karooti	kurutaḥa	kurvanti
II person	karoosi	kuruthaḥa	kurutha
I person	karoomi	kurvaḥa	kurmaḥa

Supplement

(1) Transformation drill

Convert into interrogative sentences

Model :

mama sakhii pratidinam praataḥa catvaari kadalii phalaani khaadati.

- (i) *kaa* pratidinam praataḥa catvaari kadalii phalaani khaadati ?
- (ii) tava sakhii *kadaa* catvaari kadalii phalaani khaadati ?
- (iii) tava sakhii pratidinam praataḥa *kim* khaadati ?
- (iv) tava sakhii pratidinam *kati* phalaani khaadati ?
- (v) tava sakhii pratidinam praataḥa *kim phalam* khaadati ?
- (vi) *api* tava sakhii pratidinam praataḥa catvaari kadalii phalaani khaadati ?

On the model given above make interrogatives from each of the words in the sentence.

- (i) mama sakhaa gata varṣee tirupatyaam aasan.
- (ii) mama putraha hyaḥa kseetree aasiit.
- (iii) maanavakaaha praataha aaṅglabhaaṣaam pathanti.
- (iv) kukkuraha adya mama grhee capaatiim khaadati.
- (v) asmin graamee baalakaaha kabaddiim kriidaam samyak kriidanti.

Cycle - 16

Topical Focus : Daily routine and narration of past events.

Grammatical Focus : Past tense forms of certain verbs used in daily routines.

Ritual : kathamapi 'somehow or other'
'under any circumstances'

Model Sentences :

- | | | |
|----------------|---|---|
| M ₁ | aham praataḥa kṣiiram
apibam. | 'I drank milk in the
morning.' |
| M ₂ | aham sadya eeva phalam
akhaadam. | 'I have just now eaten fruit.' |
| M ₃ | saa vṛttapatrikaam praataḥa
na apaṭhat. | 'She did not read the
newspaper in the morning.' |
| M ₄ | praataḥa tvam kim apibaḥa ? | 'What did you drink in the
morning ?' |
| M ₅ | kadaa tvam phalam
akhaadaḥa ? | 'When did you eat fruit ?' |
| M ₆ | api saa vṛtta patrikaam
praataḥa apaṭhat ? | 'Did she read the newspaper
in the morning ?' |

Conversations

- C₁ A: adya praataha tvam kim apibaḥa ? 'What did you drink this morning ?'
 B: aham praataḥa kṣīram apibam. 'I drank milk in the morning.'
 A: kim khaadyam tvam akhaadaḥa ? 'What snacks did you eat ?'
 B: aham iḍaliidvayam, eekam phalam, eekam apuupam ca akhaadam. 'I ate two idlis, one fruit and also one pan cake.'
 A: api tvam praataḥa snaanam akarōḥo ? 'Did you bathe in the morning ?'
 B: aam, aham snaanam akaravam. 'Yes, I did bathe.'
 A: api tvam vṛtta patram apaśyaḥa, api tvam apaṭhaḥa ? 'Did you see today's newspaper and did you read it ?'
 B: aam, aham apaṭham. 'Yes, I read.'
- C₂ A: kamalee, api tvam apacaḥa ? 'Kamala ! Did you cook the food ?'
 B: aam, aham puurvameeva apacam. 'Yes, I have already cooked.'
 A: kaani kaani khaadyaani tvam apacaḥa ? 'What all dishes did you prepare ?'
 B: aham annam, rasam ca apacam. 'I cooked rice and soup.'
 A: kaani śaakaani tvam apacaḥa ? 'What vegetables did you cook ?'
 B: aham vṛntakaani apacam. 'I cooked egg plant.'
 A: kadaa tvam akhaadaḥa. 'When did you take your food ?'
 B: aham sadyaḥa eeva akhaadam. 'I just had my food.'
- C₃ A: saa kaa ? 'Who is she ?'
 B: saa mama putrii. 'She is my daughter.'

A: saa kim karooti ?	'What does she do ?'
B: saa adhunaa kaaryaalayam gacchati.	'Now she is going to office.'
A: api saa vṛtta patrikaam apaṭhat ?	'Did she read the newspaper ?'
B: tasyaaḥa veelaa na aasiit. ataḥa saa vṛttapatrikaam na apaṭhat.	'She did not have time. Therefore she did not read newspaper.'
A: mamaapi veelaa na aasiit. tathaapi kathamapi aham vṛttapatrikaam apaṭham.	'I too did not have time, but somehow or other I read newspaper.'

Vocabulary

pac	'to cook'		puurvameeva	'already'
annam	'cooked rice'	N	kathamapi	'somehow or other'
rasaḥa	'soup'	M	sadyaḥa eeva	'just now'
kavitaā	'poem'	F	tadaa	'then'
ikṣurasāḥa	'sugar- cane juice'	M	tathaapi	'even then'
takram	'butter milk'	N	gaṛi (gaay-)	'to sing'
snaanam	'bath'	N	dhaav	'to run'
veelaa	'time'	F	nṛt (nṛty-)	'to dance'
vṛttapatrikaa	'news paper'	F	pat	'to fall'
khaadyam	'dishes'	N		
cikitsaalayaḥa	'hospital'	M		

Teacher's Notes

M₁ In place of aham 'I' substitute other pronouns and accordingly change the verb endings.

In place of praataḥa 'morning' substitute

adhunaa 'now'

tadaa 'then'

hyaḥa 'yesterday'

saayam 'evening'

raatrau 'in the night'

In place of kṣiiram 'milk' substitute

jalam 'water'

paanakam 'juice'

ikṣurasam 'sugarcane juice'

takram 'buttermilk'

M₂ In place of phalam 'fruit' substitute other eatables.

M₃ In place of vṛttapatrikaam 'newspaper' substitute

pustakam 'book'

patram 'letter'

kavitaam 'poem'

In place of apaṭhat 'read' (past tense) substitute

apaśyat 'saw'

In place of praataḥa 'morning' substitute other time expressions.

Learner's Notes

Note that there are no separate terms for breakfast and eating snacks. khaadyam khaad 'to eat snacks' is used in both the contexts. However, praataaraśaḥa may be used for breakfast.

Similarly bhoojanam 'meal' is the general term used for lunch and dinner.

Grammatical Notes

aham I	praataḥa morning	kṣiiram milk	apibam drank
-----------	---------------------	-----------------	-----------------

I drank milk in the morning.

There are three kinds of past tense forms in Sanskrit — called *lan*, *lit* and *lun*. Though there was some difference in meaning in the early

days among the three forms of past tense they later on came to be used without much difference in meaning. The *lan* or the so-called Imperfect past tense is easily formed and hence can be used by the students without much difficulty. This is formed by prefixing *a* to the root and then adding the following terminations or endings.

	Sg.	Du	Pl.
III person	t	taam	an
II person	s(ha)	tam	ta
I person	am	va	ma

Example : paa (pib-) to drink

apibat	apibataam	apiban
apibaḥa	apibatam	apibata
apibam	apibaava	apibaama

But when the root begins with a vowel, *aa* is added before the root instead of *a*. This *aa* merges with the vowel in the root in the following manner.

aa + a	= aa
aa + i	= ai
aa + u	= au
aa + r	= aar

Example :

arc 'to worship'	aarcāt 'he worshipped'
iṣ (icch-) 'to desire'	aicchat 'he desired'

Root *kṛ* (karoo-) 'to do' has the following forms in past tense.

akaroot	akurutaam	akurvan
akarooho	akurutam	akuruta
akaravam	akurva	akurma

Supplement

- (1) On the model given in the grammatical notes, give paradigms of the following roots in past tense.

pac 'to cook'	khaad 'to eat'
paṭh 'to read'	likh 'to write'

Only singular and plural forms need be given. Frame sentences using those forms.

(2) Answer the following questions

- (i) tvam adya kim alikhaḥa ?
- (ii) baalakaaha tatra kim apaśyan ?
- (iii) tava maataa adhunaa kim apacat ?
- (iv) praataha saha kiyat duuram adhaavat ?
- (v) vṛkṣaat kim apatat ?
- (vi) kamalaa hyaḥa kim giitam agaayat ?
- (vii) kimartham tvam cikitsaalayam adhaavaḥa ?

(3) Translate into Sanskrit

- (i) Who came here yesterday ?
- (ii) Did she read this lesson ?
- (iii) Who played in the ground just now ?
- (iv) She danced very well.
- (v) What time did you eat yesterday ?

Cycle-17

Topical Focus : Games, pastime and pleasure.

Grammatical Focus : Verbs of aatmaneeepada group.
Present and past tense.
Passive forms of verbs.
Dative case suffix.

Ritual : yeena keena prakaareṇa
'somehow or the other'
śoobhanam 'fine !'

Model Sentences :

- | | | |
|----------------|--|--|
| M ₁ | baalakaāḥa kriīdaam iikṣantee. | 'The boys watch the games.' |
| M ₂ | raatrau śiśuḥu samyak aśeeta. | 'The child slept well in the night.' |
| M ₃ | maanavakeena adya
vṛttapatrikaa paṭhyatee. | 'The newspaper is being read by the student.' |
| M ₄ | adhunaa upahaaragrṛhee idalii
na labhyatee. | 'Idli is not available in the restaurant now.' |
| M ₅ | baalakaāḥa kim iikṣantee ? | 'What do the boys watch ?' |
| M ₆ | api raatrau śiśuḥu samyak
aśeeta ? | 'Did the child sleep well in the night ?' |
| M ₇ | maanavakeena adya kim
paṭhyatee ? | 'What is being read by the student now ?' |

- M₈ api adhunaa upahaara gr̥hee ‘Is idli available in the
 idalii labhyatee ? restaurant now ?’

Conversations

- | | | |
|----------------|--|---|
| C ₁ | A: baalakaaha kutra
vartantee ?
B: tee kriidaangaṇee
vartantee.
A: tee tatra kim kurvatee ?
B: tatra tee kandukam
kriiḍanti.
A: api tee sarvee kandukam
kriiḍanti ?
B: na sarvee api, keecana
kriidaam iikṣantee.
A: anyee kim kurvatee ?

B: keecana taṭaakee matsyaan
iikṣantee.
A: api tee tatra ramantee ?
B: aam, tee tatra ramantee. | 'Where are the boys ?'

'They are in the
playground'.
'What do they do there ?'
'They are playing with the
ball there.'
'Do all of them play the
ball ?'
'Not all of them, some are
watching the game.'
'What are the others
doing ?'
'Some are observing fish in
the pond.'
'Do they enjoy there ?'
'Yes, they enjoy there.' |
| C ₂ | A: api adya tava śiśuḥ
svasthaḥ ?
B: aam adya saḥ svasthaḥ.
A: api saḥ samyak aśeeta ?
B: aam, saḥ samyak aśeeta,
akriiḍat ca.
A: adhunaa śiitam tam na
baadhatee kim ?
B: na, adhunaa saḥ
svasthaḥ. | 'Is your child feeling well
now ?'
'Yes, he is O.K. now.'
'Did he sleep well ?'
'Yes, he slept well, and also
played.'
'Is he not suffering from
cold now ?'
'No, he is O.K. now.' |
| C ₃ | A: atra bhakṣaṇartham kim
vidyatee ?
B: atra iḍalii vartatee. api
tat tubhyam roocatee ? | 'What is available here for
eating ?'
'Idli is available here. Do
you like it ?' |

- A: aam, parantu raatrau api 'Yes, but is idli available
 idalii labhyatee ? even during the night ?'
- B: aam, tatra hyaḥa idalii 'Yes, idli was available there
 alabhyata. yesterday.'
- A: tat śoobhanam, tatra eeva 'That is fine, let us go there
 gacchaama. only.'
- C₄ A: baalakaha adya kim 'What does the boy do
 kurutee ? now ?
- B: teena pustakam paṭhyatee. 'A book is being read by
 him.'
- A: kim pustakam paṭhyatee ? 'What book is being read by
 him ?'
- B: teena itihaasa pustakam 'History book is being read
 paṭhyatee. by him.'

Vocabulary

iiks	'to see'	svastahaḥa	'healthy',	
śii (śec-)	'to sleep'		'cured'	
labh	'to	matsyaha	'fish'	M
	obtain'	śiitam	'cold'	N
vṛt (vart-)	'to be, to	śoobhanam	'fine,	
	exist, be		good,	
	present'		well'	
vid	'to be,	kaafii	'coffee'	
	to exist'	roogii	'patient'	M
baadh	'to suffer'	śiitaanilaha	'cold	M
ruc (rooc-)	'to like'		wind'	
ram	'to enjoy'	vanitaa	'woman'	F
kriid	'to play'			
veep	'to			
	tremble'			

Teacher's Notes

M₁ In place of baalakaaha 'boys' substitute

maṇḍavakaḥ 'students'	śiśavaḥ 'children'
tee 'they'	baalaaḥ 'girls'

In place of iikṣantee 'watch', 'see' substitute
paśyanti 'see'

M₂ In place of raatrau 'in the night' substitute

divaa 'in day-time'	saayam 'in the evening'
madhyaahnee 'in the noon'	hyaḥ 'yesterday'
praataḥkaalee 'in the morning'	

In place of śiśuḥ 'child' substitute

baalakāḥ 'boy'	baalikaa 'girl'
chaatraḥ 'student'	vrddhaḥ 'oldman'
roogii 'patient'	pitaa 'father'

In place of āseeta 'slept' substitute

akriīḍat 'played'	abāadhata 'troubled'
aveepata 'trembled'	

M₃ In place of maṇḍavaka 'boy' substitute other nouns.

M₄ In place of idalii 'idli' substitute

apuupam 'pan-cake'	phalam 'fruit'
annam 'rice'	bhoojanam 'meal'
paayasam 'pudding'	moodakam 'sweet'

Learner's Notes

There are two sets of personal suffixes added to the verbal bases to denote tense or mood, person and number. They are (i) parasmaipada suffixes and (ii) ātmanepada suffixes. Some roots take exclusively the parasmaipada suffixes and some take ātmanepada suffixes, while certain others take either. On the basis of this the roots are classified as (i) parasmaipadi roots, (ii) ātmanepadi roots and (iii) ubhayapadi roots. Certain roots, though parasmaipadi become ātmanepadi and vice versa when preceded by certain upasargas or in some particular senses.

saḥa gacchati	he goes	Parasmaipadi
saḥa vartatee	he is	Aatmanee padi
saḥa yajati	he performs sacrifice (Par)	Ubhayapadi
saḥa yajatee	he performs sacrifice (Atm)	
gacchati	he goes	Par.
saṅgacchatee	'he goes'	Atm.
ramatee	'he enjoys'	Atm.
viramati	'he stops from speaking'	Par.

Grammatical Notes

The personal suffixes of the aatmaneevartanepadi roots :

Present tense

	Sg	Du	Pl
III P	tee	itee	antee
II P	see	ithee	dhvee
I P	ee	vahee	mahee

Ex. root vṛt (vart-)

vartatee	varteetee	vartantee
vartasee	varteethee	vartadhvee
vartee	vartaavahee	vartaamahee

Past tense

ta	itaam	anta
thaaḥa	ithaam	dhvam
i.	vahi	mahi
avartata	avarteetaam	avartanta
avartathaaha	avarteethaam	avartadhvam
avartee	avartaavahi	avartaamahi

Passive voice

maṇavakeena by student	vṛttapatrikaa newspaper	paṭhyatee is being read
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The newspaper is being read by the student.

Passive voice is formed by adding *ya* to the root and then by adding the terminations of *aatmaneeepada*.

paṭh 'to read' *paṭh* + *ya* + *tee*

When the verb is converted into passive voice the object appears in nominative case, as can be seen from the example given above.

Active voice is known as *Kartari prayooga* and passive voice is known as *Karmani prayooga* in Sanskrit.

In Sanskrit even intransitive roots are conjugated in passive voice in which case they are called *bhaavee prayooga* or impersonal voice.

saḥ pustakam labhatee .

He obtains a book .

tatra pustakam labhyatee .

Books are available there .

Root *labh* 'to obtain' when used passively will get the meaning of 'be available'

<i>mahyam</i> to me	<i>īdalī</i> idli	<i>roocatee</i> like
------------------------	----------------------	-------------------------

I like idli

The root *ruc* (*rooc*) 'to like' is always preceded by the subject with dative case suffix. Dative case suffix forms of some important nouns and pronouns are as follows :

baalakaha	'boy'	baalakaaya 'to the boy'
baalaa	'girl'	baalaayai
phalam	'fruit'	phalaaya

tvam	'you'	tubhyam
saha	'he'	tasmai

Supplement

1. Answer the following :

- (i) api adhunaa tatra kaafii labhyatee ?
- (ii) asmin prakooṣṭhee kim vidyatee ?
- (iii) raatrau saha kutra śeetee ?
- (iv) saayaṅkaalee tvam kim kriīḍasi ?

2. Convert the verbs into corresponding past tense forms and rewrite the sentences.

- (i) tatra bahuuni pustakaani vartantee.
- (ii) baalakaaha kriīḍaāṅgaṇee ramantee.
- (iii) śiiteena piīḍitaḥ roogii veepatee.
- (iv) śiitaanilaḥ tam na baadhatee ?
- (v) tvam taam vanitaam kimartham iikṣasee ?

3. Change into passive voice.

- (i) raamaḥ patram likhati.
- (ii) baalakaaha moodakam khaadanti.
- (iii) saha kim pacati ?
- (iv) tvam eekam kandukam labhasee.

Cycle-18

Topical Focus : Journey and excursion.

Grammatical Focus : Past Active and passive participles.
Adverbs of manner.

Ritual : śanaihi śanaihi 'slowly and slowly'

Model Sentences :

- | | | |
|----------------|---|--|
| M ₁ | saḥa puurvasmin maasee
ameerikaa deēsaat aagataḥa . | 'He came from America last
month.' |
| M ₂ | na, mama vayasyaḥa adya
vilambeena aagataḥa . | 'No, my friend came late
today.' |
| M ₃ | aam, mama vayasyaḥa ataḥ
puurvam bhaarata deēsam
aagataḥa . | 'Yes, my friend had come to
India earlier to this.' |
| M ₄ | kadaa saḥa bhaaratam
aagataḥa ? | 'When did he come to
India ?' |
| M ₅ | api tava vayasyaḥa adya
praaptakaalee aagataḥa ? | 'Did your friend come in
time today ?' |
| M ₆ | api tava vayasyaḥa ataḥ
puurvam bhaarata deēsam
aagataḥa ? | 'Had your friend come to
India before ?' |

Conversations

- C₁ A. kadaa tvam ameerikaa
deeṣaat aagataḥa ? 'When did you come from
America ?'
- B. aham puurvasmin maasee
aagataḥa . 'I came last month.'
- A. katham tvam aagataḥa ? 'How did you come ?'
- B. aham dehaliim yaavat
vimaaneena aagataḥa . 'I came by plane upto
Delhi.'
- A. tataḥa tvam katham
aagataḥa ? 'How did you come from
there ?'
- B. tataḥa aham dhuuma
śakaṭeena aagataḥa 'From there I came by
train.'
- A. api tava pravaasaḥa
aahlaadakaraha aasiit ? 'Was your journey
enjoyable?'
- B. na, saḥa atiiiva
duḥkhaḥapradaha aasiit . 'No, it was very painful.'
- C₂ A. hyaḥa yuuyam kutra
gataaḥa ? 'Where did you go
yesterday?'
- B. vayam hyaḥa nandii girim
gataaḥa . 'We went to Nandi Hills
yesterday.'
- A. kadaa yuuyam
prasthitaḥa ? 'When did you start ?'
- B. vayam praataḥa pañca
vaadanee prasthitaḥa . 'We started at 5 O'clock in
the morning.'
- A. api yuuyam uṣasi eeva
jaagrtaḥa ? 'Did you get up early in the
morning ?'
- B. aam, caturvaadanee eeva
prabuddhaḥa . 'Yes, we got up at exactly
4 O' clock.'
- A. api sarvee tadaaniim eeva
aagataḥa ? 'Did all come by that
time ?'
- B. atha kim, kintu
vayasyeeṣu eekaḥa
vilambeena aagataḥa . 'Yes, but one of our friends
came late.'

- A. kimartham saḥa vilambeena aagataḥa ? 'Why did he come late ?'
- B. saḥa śanaiḥi śanaiḥi calati.ataḥa vilambeena aagataḥa. 'He walks slowly, therefore he came late.'
- C₃ A. api tava vayasyaḥa ataḥa puurvam bhaarata deesam aagataḥa ? 'Did your friend come to India before ?'
- B. aam, saḥa tribhyaḥa varṣeebhyaḥa puurvam aagataḥa. 'Yes he came three years ago.'
- A. tadaa saḥa kati dinaani bhaarata deesee avasat ? 'For how many days did he stay in India then ?'
- B. tadaa saḥa keevalam pañca dinaani avasat. 'Then he stayed only for five days.'
- A. tadaa saḥa kim kim apaśyat ? 'At that time what all did he see ?'
- B. tadaa saḥa vṛndaavana-udyaanam, caamuṇḍii girim ea apaśyat. 'Then he saw Brundavan Gardens and Chamundi Hills.'

Vocabulary

cal	'to walk'	yaavat	'upto'	
śruṇoo-	'to listen'	vilambeena	'late'	
pat	'to fall'	śiighram	'quickly'	
svap	'to sleep'	aagataḥa	'(has) come'	
has	'to smile'	prasthitaḥa	'started'	
daṇḍ	'to punish'	jaagrtaḥa	'awakened'	
kṣip	'to throw'	prabuddhaḥa	'awake'	
rac	'to construct'	vimaanam	'aeroplane'	N
kṣaal-	'to wash'	giriḥi	'hillock'	M
garj	'to roar'	uṣaḥa	'dawn'	N
dhuumaśakaṭam	'train'	puurvasmīn	'last'	
duḥkhapradaḥa	'painful'	maasee	'month'	M

śanaiḥ śanaiḥ	'slowly'
aanii (aanay-)	'to bring'

Teachers' Notes :

M₁ In place of saḥa 'he' substitute other pronouns and accordingly change the verb endings.

In place of puurvasmin maasee 'last month' substitute :
gata varṣee 'last year' pareedyuḥu 'day before yesterday.'

In place of ameerikaa deśaat 'from America' substitute the names of other countries.

M₂ In place of vayasyaḥa 'friend' substitute
Jyeeṣṭhaḥa 'elder brother' maatulaḥa 'maternal uncle'
putraḥa 'son'

In place of vayasyaḥa 'friend' substitute
jyeeṣṭhaḥa 'elder brother' maatulaḥa 'maternal uncle'
putraḥa 'son'

In place of vilambeena 'late' substitute
śanaiḥ śanaiḥ 'slowly' sadyaḥa eeva 'just now'
śiighram 'quickly'

Ask the students to narrate about their journey or picnic.
Practice past participle forms of verbs using different pronouns.

Learners' Notes :

Note that adverbs generally precede the verb in Sanskrit whereas they follow the verb in English.

Nandi Hill is a summer resort and picnic spot near Bangalore.

Grammatical Notes :

In place of regular past tense forms of verbs, Sanskrit also uses participle forms. Such sentences are like equational sentences of subject + predicate noun or adjective. The participles are declined in genders and numbers like other nouns and adjectives.

There are two types of past participles. Those which are formed by adding *ta* are passive participles and those which are formed by adding *tavat* are called active participles. Their forms in masculine, feminine and neuter and singular, dual and plural are as follows :

Passive participle : *ta*

M	taha	tau	taaha
F	taa	tee	taaha
N	tam	tee	taani

Active participle : *tavat*

M	tavaan	tavantau	tavantaha
F	tavatii	tavatyau	tavatyaha
N	tavat	tavatii	tavanti

Active participles agree with subject nouns in gender, number and case while passive participle agrees with object nouns.

śru 'to listen'

śrutaha	that which is heard M
śrutaa	that which is heard F
śrutam	that which is heard N
śrutavaan	one who has heard M
śrutavatii	one who has heard F
śrutavat	that which has heard N

baalakaha giitam śrutavaan

The boy has heard the song.

baalakeena giitam śrutam

The song was heard by the boy.

In case of intransitive verbs and also the verbs which mean 'to go' the passive participles are also used in active sense, in which case the participle agrees with the subject noun.

raamaḥa	gataḥa	'Rama went'
raamaḥa	gatavaan	'Rama went'

Participles used as adjectives

baalakaḥa	patitavaan	The boy has fallen
baalakaḥa	patitaḥa	The boy has fallen
patitaḥa	baalakaḥa...	'The boy who fell.....'
patitam	baalakam....	'The boy who fell.....'

Accusative case etc.

Supplement

1. Change the following sentences into past tense forms using both past tense forms as well as past participle forms as per the model given below.

patram	vṛkṣaat	patati .
patram	vṛkṣaat	apatat .
patram	vṛkṣaat	patitam .

- (i) saḥa paathaśaalaam gacchati.
- (ii) baalaa prakooṣṭhee svapiti.
- (iii) dhuuma śakataṁ śiighram calati.
- (iv) baalaa hasati .
- (v) simhaḥa gharjati .

2. Give interrogative forms to obtain following answers.

abhiyantaa chaatragṛham racayati.
 upaadhyaayāḥa maanavakam adaṇḍayat.
 seevakaḥa śaakam aanayat.
 aham kaarpaasakam asiivyam.
 śiśuḥu pustakam tatra akṣipat.
 rajakaḥa vaastraṇi akṣaalayat.

Cycle-19

Topical Focus : Future plans

Grammatical Focus : Future tense

Ritual : tat paścaat, tadanantaram 'afterwards' 'later'

Model Sentences :

- | | | |
|----------------|--|--|
| M ₁ | aham vihaaraartham
ravivaasaree kannambaaḍiim
gamiṣyaami. | 'I will go to Kannambadi on
Sunday on pleasure trip.' |
| M ₂ | iyam padavii
'śikṣaṇaanantaram vaidyaa
bhaviṣyati. | 'She will become doctor
after her graduation.' |
| M ₃ | mama putraḥa aagaami varṣee
ameerikaa deēṣaat
aagamiṣyati. | 'My son will come from
America next year.' |
| M ₄ | tvam ravivaasaree kutra
gamiṣyasi ? | 'Where will you go on
Sunday ?' |
| M ₅ | iyam padavii 'śikṣaṇaan-
taram kim kariṣyati ? | 'What will she do after her
graduation ?' |
| M ₆ | tava putraḥa ameerikaa
deēṣaat kadaa aagamiṣyati ? | 'When will your son come
from America ?' |

Conversations

- C₁ A. tvam kadaa atra aagataḥ? 'When did you come here?'
 B. hyaḥ aham atra aagataḥ. 'I came here yesterday.'
 A. api tava vidyaalayee adya 'Is it holiday for your
 viraamaḥ? college today ?'
 B. aam, adya mama 'Yes, now I have holidays.'
 viraamaḥ .
 A. tarhi tvam ravivaasaree 'Then, will you come to my
 mama gṛham aagamiṣyasi? house on Sunday ?'
 B. na, aham ravivaasaree 'No, I will go to
 kannambaadī jalabandham Krishnarajasagar Dam on
 gamiṣyaami. Sunday.'
 A. kutaḥ tvam ravivaasaree 'Why do you go there only
 eeve tatra gamiṣyasi ? on Sunday ?'
 B. tatra ravivaasaree budha- 'Only on Sundays and
 vaasaree ca eeve Wednesdays there will be
 diipaalaṅkaraḥ bhavati. illumination.'
- C₂ A. tava bhagīnī kamalaa 'What is your sister Kamala
 adya kim karooti ? doing ?'
 B. saa adya beṅgaluuru 'She is now studying at
 nagaree paṭhati . Bangalore.'
 A. tava putrī padavī 'What will your daughter do
 śikṣaṇānantaram kim after graduation ?'
 kariṣyati ?
 B. saa vaidyaa bhaviṣyati. 'She will become a doctor.'
 A. tadanantaram saa kim 'What will she do
 kariṣyati ? afterwards?'
 B. saa videeṣam gamiṣyati. 'She will go abroad.'
- C₃ A. tava putraḥ ameeriķaa 'When will your son come
 deeṣaat kadaa from America ?'
 aagamiṣyati?
 B. mama putraḥ aagaami 'My son will come next
 varṣee aagamiṣyati. year.'

- A. api saḥa atra eeṇa 'Will he work here itself ?'
kaaryam kariṣyati ?
- B. na, saḥa iha kañcit kaalam 'No, he will stay here for
bhaviṣyati, tadanantaram sometime, and afterwards he
ameerikaadeeṣam will go back to America.'
pratigamiṣyati .

Vocabulary

śvaśuraḥa	father-in-law	M	vihaaraḥa	'pleasure trip'	
aavuttaḥa	brother-in-law	M	padavii- śikṣaṇam	'graduation'	N
abhiyantaā	engineer	M	aagaami	'next year'	M
suucikaa	tailor	F	varṣaḥa		
adhyāapikaa	teacher	F	jalabandhaḥa	'dam'	M
			diipaalaṇ-		
nyaayavaadinii	lawyer	F	kaaraḥa	'illumination'	M
videeśaḥa	'foreign country'	M	viraamaḥa	'holiday'	M
tadanantaram	'afterwards'				
tat paścaat					
vastu-					
saṅgrahalaya	'museum'				
samaaja	'social				
seevikaa	worker'				
bhaaryaa	'wife'				

Teacher's Notes

M₁ In place of ravivaasaree 'Sunday' substitute the names of other week days.

In place of kannambaaḍi 'Kannambadi' substitute

caamuṇḍii girim 'Chamundi Hills'

mṛgaalayam 'zoo'

vastu saṅgrahaalayam 'museum'

udyaanavanam 'park'

M₂ In place of *iyam* 'she' substitute other feminine nouns and pronouns.

M₃ In place of *putraḥa* 'son' substitute

jyeeṣṭhaḥa 'brother'

aavuttaḥa 'brother-in-law'

śvaśuraḥa 'father-in-law'

In place of *ameerikaadeśaat* 'from America' substitute the names of other countries.

C₂ In place of *bhaginī* 'sister' substitute

putrī 'daughter'

maataa 'mother'

śvasaa 'sister'

bhaaryaa 'wife'

In place of *vaidyaa* 'doctor' (F), substitute

nyaayavaadinī 'lawyer' F

suucikaa 'tailor' F

adhyaapikaa 'teacher'

samaaja seevikaa 'social worker'

Learner's Notes

Kannambadi is the name of a village near Mysore where Krishnarajasagar Dam is constructed. This dam and illumination of the Vrindavan Park are very famous. It attracts thousands of tourists from all over the world.

tat paścaat and *tadanantaram* are used when some action is completed and another action takes place afterwards.

Grammatical Notes

aham I	kannambaadīm Kannambadi	gamiṣyaami will go
-----------	----------------------------	-----------------------

I will go to Kannambadi.

Future tense is formed by adding the following terminations.

Sg.	Du	Pl.
syati	syataḥa	syanti
syasi	syathaḥa	syatha
syaami	syaavaḥa	syaamaḥa

Some roots take *i* before this suffix.

paṭhiṣyati	paṭhiṣyataḥa	paṭhiṣyanti
paṭhiṣyasi	paṭhiṣyathaḥa	paṭhiṣyatha
paṭhiṣyaami	paṭhiṣyaavaḥa	paṭhiṣyaamaḥa

s of syati is changed to *ṣ* after *i*

Terminations in aatmaneeepada.

syatee	syetee	syantee
syasee	syethee	syadhvee
sye	syaavahee	syaamahee

vṛt (vart-) to be, to exist

vartiṣyatee	vartiṣyeetee	vartiṣyantee
vartiṣyasee	vartiṣyeethee	vartiṣyadhvee
vartiṣyee	vartiṣyaavahee	vartiṣyaamahee

Supplement

(1) Change the following into future tense.

- aham paāṭham paṭhaami.
- saḥa kaaryaalayam gacchati.
- saa ameerikaa deśaat aagacchati.
- kadaa tvam vipaṇim gacchasi ?
- saa baalaa vaidyaa bhavati.
- aham saayam udyaanee aṭaami.

(2) Translate into Sanskrit.

- He will cook the food tomorrow.
- She will come back from Bangalore next month.
- I will walk in the morning.

- (iv) Will you see a movie tomorrow ?
- (v) Will you eat fruit tonight ?
- (vi) What will you do tomorrow ?
- (vii) I will write a letter to you.
- (viii) The child will play tomorrow.

Cycle - 20

Topical Focus : Commands and orders.

Grammatical Focus : Imperative and potential moods.

Ritual : tuuṣṇiim 'silently'.
itastataḥa 'here and there'.

Model Sentences :

- | | | |
|----------------|---|--|
| M ₁ | chaatraaḥa caturvaadanaan-
antaram kriideeyuḥu. | 'Let the students play after
4 O'clock.' |
| M ₂ | atha kim, tvam asya
praśnasya uttaram likha. | 'Alright, you write answer
to this question.' |
| M ₃ | yuuyam tat pustakam
paṭhata. | 'You must read that book.' |
| M ₄ | caturvaadanaanantaram
chaatraaḥa kim kurvantu ? | 'What should the students
do after 4 O'clock ?' |
| M ₅ | api aham asya praśnasya
uttaram likhaani ? | 'Should I write answer to
this question ?' |
| M ₆ | api vayam tat pustakam
paṭhaama, kriiḍaama vaa ? | 'Should we read that book
or play ?' |

Conversations

- | | | |
|----------------|--|--|
| C ₁ | A: bhooḥo, api tvam adya
vargam na aagacchasi ? | 'Hellow, are you not coming
to the class today ?' |
|----------------|--|--|

- B: na, adya aham na aagacchaami 'No, I don't come today.'
- A: chaatraaḥ kim kurvantu ? 'What should the students do ?'
- B: tee imam paṭham likhantu. 'Let them write this lesson.'
- A: paścaat tee kim kurvantu ? 'What should they do after that ?'
- B: paścaat tee granthaalayam gacchantu. 'Afterwards let them go to the library.'
- A: api tee kriīḍayeeyuḥ ? 'Can they play ?'
- B: caturvaadanaanantaram tee kriīḍantu. 'Let them play after 4 O'clock.'
- C₂ A: paraśvaḥ kadā aham aagaccheeyam ? 'What time should I come day after tomorrow ?'
- B: asminneeva samayee bhavaan aagacchatu. 'You come just at this time.'
- A: aham śvaḥ kim karavaani ? 'What should I do tomorrow ?'
- B: śvaḥ tvam paṭham paṭha 'You read the lesson tomorrow.'
- A: api aham eetasya praśnasya uttaram likhaani ? 'Shall I write answer to this question ?'
- B: aam, tvam uttaram likha, paścaat tuuṣṇīm tiṣṭha. 'Yes, you write answers and afterwards you sit quiet, don't roam here and there.'
- C₃ A: taata, adhunaa aham kriīḍaani ? 'Daddy, can I play now ?'
- B: na vatsa, tvam pariikṣartham paṭha. 'No son, you read for the examination.'
- A: aham sapta vaadanaanantaram paṭhaami, api adya aham kriīḍaani ? 'I will read after 7 O'clock. Can I play now ?'
- B: atha kim, adhunaa kriīḍa, paścaat paṭha. 'Alright, you play now, and read afterwards.'

Vocabulary

praśnaḥa	'question'	M	tuuṣṇiim	'silently'	
uttaram	'answer'	N	vad	'to tell'	
kavitaā	'poem'	F	kaananam	'forest'	N
nakṣatram	'star'	N	bhooḥo	'hellow'	
naatakam	'drama'	N			

Teacher's Notes

M₁ In place of kriiḍeeyuḥu 'let them play' substitute

gaccheeyuḥu 'let them go'

kṣiiram pibeeyuḥu 'let them drink milk'

khaadyam bhakṣayeeyuḥu 'let them eat snacks.'

In place of chaatraaḥa 'students' substitute

baalaāḥa 'girls'

śiśavaḥa 'children'

M₂ In place of tat pustakam 'that book' substitute

vṛttapatrikaam 'newspaper'

patram 'letter'

kavitaam 'poem'

naatakam 'drama'

Ask your students to give commands in Sanskrit to their friends as to what they should do that day.

Make students put a series of ten questions to themselves as to what they should do when they are in a dilemma in chalking out their programme.

Learner's Notes

Note that imperative has a full paradigm in all three persons with the meaning such as 'let us do, let me do, you should do, let him do etc.,

Potential mood is used to express hope, desire, doubt etc., It is also used in conditional forms.

bhooḥo and *hee* are the honorific forms used in addressing elders and strangers. *ree* is the impolite form of address.

bhoo raajan 'Oh King !'
ree baalaka 'Oh boy'

Note that the noun is in vocative case which is different from nominative case.

baalakaha 'boy' Nominative
baalaka 'boy!' Vocative
raajaa 'king' Nominative
raajan 'king !' Vocative

Note the use of itastataha 'here and there' and tuusniim 'silently'

Grammatical Notes

tvam you	asya this	praśnasya questions	uttaram answer	likha write
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You write answer to this question.

Imperative mood is used to express command, desire, wish, prayer, advice or possibility. With negative particle *maa* it expresses prohibition.

Terminations :

Parasmaipada			aatmaneeпада		
tu	taam	antu	taam	iitaam	antaam
—	tam	ta	sva	iithaam	dhvam
aani	aava	aama	ai	aavahai	aamahai

likh 'to write'

likhatu	likhataam	likhantu
likha	likhatam	likhata
likhaani	likhaava	likhaama

vṛt 'to exist, to be'

vartataam	varteetaam	vartantaam
vartasva	varteethaam	vartadhvam
vartai	vartaavahai	vartaamahai

kr̥ (karoo-)' to do '

karootu	kurutaam	kurvantu
kuru	kurutam	kuruta
karavaani	karavaava	karavaama

Potential mood is used to express wish, request, doubt or possibility. It is also used in conditional clauses.

Terminations ;

parasmaipada			aatmaneeepada		
iit	iitaam	iīyuh̥u	iita	iīyaataam	iiran
iīhi	iitam	iita	iīthaaḥa	iīyaathaam	iidhvam
iīyam	iīva	iīma	iīya	iīvahi	iīmahi

likh 'to write'

likheet	likheetaam	likheeyuh̥u
likheeḥe	likheetam	likheeta
likheeyam	likheeva	likheema

labh 'to obtain'

labheeta	labheeyaataam	labheeran
labheethaaḥa	labheeyaathaam	labheedhvam
labheeya	labheevahi	labheemahi

kr̥ 'to do'

kuryaat	kuryaataam	kuryuh̥u
kuryaaḥa	kuryaatam	kuryaata
kuryaam	kuryaava	kuryaama

Imperative and potential moods can be used alternately to express a command or request. But potential has other uses also.

Accusative case suffix denotes the object as in the case of saḥ paṭham paṭhati 'He reads lesson.' It is also used to denote place towards which a person is proceeding. e.g., saḥ graamam gacchati 'He goes to his village.'

Another set of pronouns meaning 'this person, this thing' etc.,

	Sg.	Du	Pl
M	eeṣaḥ	eetau	eetee
F	eeṣā	eetee	eetaaḥ
N	eeṣat	eetee	eetaani

Supplement

(1) Convert the following into imperative forms.

baalakaāḥ udyānee kriidanti.
 vayam kaananam prati gacchaamaḥ.
 tvam paanakam pibasi.
 maṇḍavakaāḥ nakṣatraaṇi paśyanti.
 adhyaapakāḥ pañcavaadane aagacchati.

(2) Translate into Sanskrit.

- (i) You must get up at 5 O'clock in the morning.
- (ii) Let me have my meal immediately.
- (iii) We should take our meal in your house.
- (iv) All of us must go to class now.
- (v) Let them sing a song.
- (vi) You should write a letter to your father.
- (vii) Wait a minute and then go.
- (viii) Let him live in the forest.
- (ix) See the beauty of the garden.
- (x) Let the King punish the thief.

(3) Practice prohibitive imperative forms of the above sentences by using *maa* before the verb.

Cycle-21

Topical Focus : Entertainment and transportation.

Grammatical Focus : Conditional forms of verbs.
Dative case suffix.

Ritual : muhur muhuḥu 'again and again'

Model Sentences :

- | | | |
|----------------|---|--|
| M ₁ | yadi tvam aagacchasi tarhi
aham api aagacchaami. | 'If you come, I too will
come.' |
| M ₂ | yadi vahitram na aagatam
tarhi mṛttaree eeva
gacchaama. | 'If we don't get bus let us
go by car.' |
| M ₃ | api tvam naaṭaka
darśanaartham gacchasi ? | 'Do you go to see drama ?' |
| M ₄ | yadi vahitram na aagatam
tarhi kim karavaama ? | 'If we don't get bus what
should we do ?' |

Conversations

- | | | |
|----------------|---|-------------------------------------|
| C ₁ | A: api tvam naaṭaka
darśanaaya aagacchasi ? | 'Do you come to see the
drama ?' |
| | B: yadi tvam gacchasi tarhi
ahamapi aagacchaami. | 'If you go, I too will come.' |

- A: yadi vargaḥ pañca
vaadanee virataḥ tarhi
vayamapi gacchaama. 'If the class is over by
5 O'clock let us go.'
- B: yadi saḥa viśeṣapaatham
śikṣayati tarhi vayam na
gaccheema. 'If he takes special class,
then we may not be able to
go.'
- A: yadi sapra vaadanee
gaccheema tarhi praveśa
patram labheemahi kim ? 'Will the ticket be available
if we go by 7 O'clock ?'
- B: baadhām, vayam praayaḥa 'Yes, we may get.'
- praapnuvama.
- C₂ A: naatakam kiidrśam aasiit ? 'How was the drama ?'
- B: tat ramyam aasiit,
katham vayam
pratigacchaama ? 'It was fine. How shall we
return ?'
- A: yadi vahitram
praapnumaḥa teena eeva
gaccheema. 'If we get bus let us go by
that.'
- B: yadi vahitram na
aagacchati tarhi mṛttaree
gaccheema. 'If we don't get bus, let us
go by taxi.'
- A: aam, mṛttareṇa eeva
gaccheema. anyathaa
vayam vilambitaḥa
bhavaamaḥa. 'Yes, let us go by a taxi,
otherwise we will be late.'

Vocabulary

vahitram	'bus'	N	vad	'to tell'
mṛttaram	'car'	N	jñaa (jaanaa-)	'to know'
pravahanam	'ship'	N	praap	'to
śakaṭam	'cart'	N	(praapnoo-)	obtain'
vaahanam	'vehicle'	N	darśanam	'seeing'
dvicakra-	'bicycle'	N	anyathaa	'other-
vaahanam				wise'
viśeṣapa-	'special	N	praayaḥa	'perhaps'
thaha	class'			

praveśapat- ram	'entry ticket'	N	ramyam 'beauti- ful'
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Teacher's Notes

M₁ In place of tvam 'you' substitute other pronouns and accordingly change the verb ending.

In place of yadi aagacchasi 'if you come' substitute

yadi vadasi	'if you tell'
yadi icchasi	'if you desire'
yadi gaayasi	'if you sing'
yadi pacasi	'if you cook food'

M₂ In place of vahitram 'bus' substitute

śakaṭam 'cart'	dvicakravaahanam 'cycle'
vaahanam 'vehicle'	pravahaṇam 'ship'

M₃ In place of naṭakadarśanaartham 'to see drama' substitute

calaccitra - darśanaartham	'to see cinema'
naṭyaśaalaam	'to dance hall'
deevamandiram	'to temple'

C₁ In place of naṭakam 'drama' substitute the names of the other forms of entertainment.

Ask your students to converse about their week-end programmes using conditional forms of verbs.

Learner's Notes

muhurmuhuḥu 'again and again'. This is a repetitive adverb used to denote a thing occurring more than once.

'yadi ' 'if ' conditional clause marker is invariably followed by tarhi 'then'.

Grammatical Notes

yadi if	tvam you	gacchasi go	tarhi then	aham I	api also	gacchaami go
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If you go, I too will go.

In such sentences verbs can be in present or future tense or in imperative or potential mood depending on the meaning desired to be communicated (affirmative, imperative 'should' or potential 'may' 'might' etc., etc.,)

There is a separate conditional mood in Sanskrit but it is not ordinarily used.

artham is added to the noun to denote the meaning of 'for the sake of'. *bhoojanaartham* 'for the sake of meals'. This has more or less the same meaning as that of dative case.

bhoojanaaya 'for meals'

naatakadarśanaaya 'for seeing drama.'

Dative case suffix is used to indicate the indirect object of verbs meaning 'to give' 'to show' 'to send' 'to promise' etc.,

saḥa maṇavakaaya pustakam dadaati

He gives book to the student.

Dative case forms of certain nouns and pronouns :

baalaḥa	'boy'	baalaaya	'to the boy'
baalaaha	'boys'	baaleebhyaḥa	
baalaa	'girl'	baalaayai	
baalaaha	'girls'	baalaabhyaḥa	
phalam	'fruit'	phalaaya	
phalaani	'fruits'	phaleebhyaḥa	
aham	'I'	mahyam	
vayam	'we'	asmabhyam	
tvam	'you (Sg.)'	tubhyam.	
yuuyam	'you' (Pl.)'	yuṣmabhyam	
saḥa	'he'	tasmai	

tee	'they' M Pl.	teebhyaḥa
saa	'she'	tasyai
taaḥa	'they' F Pl.	taabhyaḥa
ayam	'this' M Sg.	asmai
imee	'they' M Pl.	eebhyaḥa
iyam	'this' F Sg.	asyai
imaāḥa	'this' F Pl.	aabhyaḥa
kaḥa	'who' M Sg.	kasmai
kee	'who' M Pl.	keebhyaḥa
kaa	'who' F Sg.	kasyai
kaaḥa	'who' F Pl.	kaabhyaḥa

Supplement

Translate the following into Sanskrit

- (i) If you go to shop please bring me some fruits.
- (ii) If you come to my house I will give that book to you.
- (iii) If you don't eat you will not sleep well.
- (iv) If you write a letter he will come here.
- (v) If you give this book today I will read it tomorrow.
- (vi) If you drink milk you will become strong.
- (vii) If you get up early in the morning I will give you milk.
- (viii) If you read the lesson again and again you will understand it well.
- (ix) If the dog barks, thief will run away.
- (x) If you cook food I will come to eat it.

Cycle-22

Topical Focus : Advice, instruction and commands.

Grammatical Focus : Emphatic and prohibitive forms of verbs by suffixing tavya or aniiya. Infinitive of purpose by suffixing tum.

Ritual :
asti kila ? Is it ?
naasti kila ? Is it not ?

Model Sentences :

- | | | |
|----------------|--|--|
| M ₁ | mayaa maisuuru nagaram
gantavyam | 'I should go to Mysore city.' |
| M ₂ | tvayaa idam kathaanakam
ghaṇṭaa trayee paṭhitavyam. | 'This book should be read
by you within three hours.' |
| M ₃ | deevaalayee dhumapaanam
keenaapi na kartavyam. | 'Smoking is prohibited in
the temple.' |
| M ₄ | tvayaa adhunaa kutra
gantavyam ? | 'Where should you go
now ?' |
| M ₅ | idam kathaanakam kadaa
paṭhitavyam ? | 'When should this story
book be read ?' |
| M ₆ | api deevaalayee
dhumapaanam na
kartavyam ? | 'Should we not smoke in the
temple ?' |

Conversations

- C₁ A: namaskaaraḥa rameśa,
kuśalam tava ? 'Good morning Ramesh.
How do you do ?'
B: aham kuśalii goopaala,
tvam punaḥa ? ayam 'I am fine Gopal, What
about you ? This is my
mama mitram prakaśaḥa. friend Prakash, he has come
from Benaras. And he is
kaaśiinagaraat aagataḥa. Gopal.
saḥa goopaalaḥa.
A: namaskaaraḥa, api 'Good morning. Does Mr.
beṅgaluurunagarii Prakash like Bangalore
roocatee prakaśaaya ? City ?'
B: aam, roocatee. parantu 'Yes, but he can't see the
nagariim eekaakii samyak city well if he goes alone,'
draṣṭum na śaknooti .
A: kimartham ? tvam teena 'Why ? Aren't you going
saha na gacchasi ? with him ?'
B: teena saha gantum aham 'I can't go with him. I have
na śaknoomi. mayaa to go to Mysore now.'
adhunaa eeva
maisuurunagaram
gantavyam.
A: tarhi aham nagariim 'Then I will go with him to
darśayitum prakaśeena show the city.'
saha gacchaami.
- C₂ A: ahoo, nuutanam 'Oh, a new novel, Is it
kathanakam, tvadiyam yours Geeta ?'
kim idam giitee ?
B: na, idam mama bhraatuḥu, 'No, this is my brother's.
tvam paṭhitum icchasi ? Do you like to read it ?'
A: aam. icchaami, api 'Yes, I like to read. Is it
uttamam asti ? api mama good ? Can I take it
gṛham neetum śaknoomi? home ?'
B: idam tu atiiva uttamam, 'Yes, it is very nice, but it is
parantu gṛham na not possible to take it
neetavyam. home.'

- A: tarhi atra eeva aham idam paṭhaami. 'If so, I will read it here.
- B: baadham, ghaṇṭaatravee idam paṭhitavyam. 'O.K. you should read it within three hours.'
- C₃ A: kim naama asya deevaalayasya ? 'What is the name of this temple ?'
- B: ayam tu atra prasiddhaḥ cennakeśava deevaalayaḥ. 'This is the famous Chennakeshava Temple (of Belur)'
- A: ayam tu sundaraḥ viśaalaḥ ca. 'This is quite beautiful and large.'
- B: api tvam prathamam deevaalayam aagataḥ ? 'Are you visiting the temple for the first time ?'
- A: aam, asmin deśee. parantu asmaakam deśee ameerikaayaam eekadaa kṛṣṇamandiram apaśyam. 'Yes, in the country. But in my country America, I have seen Krishna temple once.'
- B: api sundaram asti tat ? 'Is that beautiful ?'
- A: aam, kintu cetaavat viśaalam naasti. 'Yes, but not so big as this.'
- B: api aham atra dhuumapaanam kartum śaknoomi ? 'Can I smoke here ?'
- A: na, deevaalayee keenaapi dhuumapaanam na kartavyam. 'No, smoking is not allowed in temple.'

Vocabulary

śak (saknoo-)	'be able'	samyak	'well'	
nii (nay-)	'to take,	saha	'with'	
	to carry	dhuumaḥ	'smoke'	M
	to lead'	dhuumapaa-	'smoking'	N
drs (paśy-)	'to see'	nam		
paathay	'to teach'	kathaanakam	'story,	N

puuray	'to complete'		leekhanam	'novel'	
ghaṇṭātrayee	'three hours'		adhikaarii	'essay'	<i>N</i>
videśiiyaḥ	'foreigner'	<i>M</i>	suraapaanam	'officer'	<i>M</i>
viśaalaḥ	'large'	<i>M</i>	bhaktaḥ	'drinking liquor'	<i>N</i>
uttamam	'good'	<i>N</i>		'devotee'	<i>M</i>

Teacher's Notes

M₁ In place of maisuuru nagaram 'Mysore City' substitute
 viṇam 'to shop' śaalaam 'to school'
 graamam 'to village' vargam 'to class'

M₂ In place of kathanakam 'story, novel' substitute
 leekhanam 'essay' patrikaam 'newspaper'
 pustakam 'book' paṭham 'lesson'

In place of paṭhitavyam 'should be read' substitute
 likhitavyam 'should be written'
 paṭhayitavyam 'should be taught'

M₃ In place of dhumapaanam 'smoking' substitute

suraapaanam 'drinking liquor'
 kṣīrapaanam 'drinking milk'

In place of keenaapi 'by no one'

mayaa api 'by me also'
 teena api 'by him also'
 videśiyeena api 'by foreigner also'
 adhikaaribhiḥ api 'by officers also'
 bhaktaiḥ api 'by devotees also.'

Learner's Notes

tu is a particle which is used to pin point certain objects or to refer

to certain established facts or when the attention of the hearer is drawn to a certain point.

Chennakeshava temple is located in Belur. It is a famous temple in Karnataka known for its architecture and sculpture.

Grammatical Notes

mayaa by me	maisuru nagaram Mysore City	gantavyam should go
----------------	--------------------------------	------------------------

I should go to Mysore City.

'tavya' is added to the root to indicate obligatory action. *aniiya* can also be added instead of *tavya*. This is mostly used in the sense of imperative mood.

Observe that the subject takes instrumental case in such constructions. It has passive or impersonal meaning.

tvayaa by you	dhumapaanam smoking	na not	kartavyam to be done
------------------	------------------------	-----------	-------------------------

You should not smoke.

Like passive constructions object is in nominative case and subject in instrumental case.

With negative particle *na* the above sentence is in prohibitive construction.

Alternative forms of emphatic or obligatory constructions with *tavya* and *aniiya*.

likh 'to write'	leekhitavyam	leekhaniyam
paṭh 'to read'	paṭhitavyam	paṭhaniyam
khaad 'to eat'	khaaditavyam	khaadaniyam

kriīḍ 'to play'	kriīḍitavyam	kriīḍaniiyam
gam 'to go'	gantavyam	gamaniiyam
kṛ 'to do'	kartavyam	karaṇiiyam

saha 'with' governs instrumental case.

mayaa saha	'with me'
teena saha	'with him'
baalakeena saha	'with boy'

tum is infinitive suffix to denote the meaning of 'for going' 'for seeing' 'to cook, for cooking' etc.,

saha paṭhitum atra aagacchati
He comes here for reading

Supplement

Convert the following sentences into emphatic/obligatory forms as per the model given below.

saha pratidinam paṭham paṭhati
teena pratidinam pāṭhaḥ paṭhitavyaḥ

- (i) saa annam pacati.
- (ii) aham ameerikaadeśam gacchaami.
- (iii) tvam adhunaa na aṭasi.
- (iv) tee maṇavakaḥ veegeena dhaavanti.
- (v) tvam kim kaaryam karoosi ?

Cycle - 23

Topical Focus : Common activities and visits.

Grammatical Focus : Indeclinable past participle like
kṛtvaa 'having done, after doing.'

Ritual : alam kriidayaa 'enough of playing, stop playing'

Model-Sentences :

- | | | |
|----------------|--|---|
| M ₁ | vayam upaahaaram
khaaditvaa vipaṇim
gacchaamaḥa | 'We go to market after
having breakfast.' |
| M ₂ | saḥa kaaryaalayee kaaryam
kṛtvaa saayam
bheeṣajaalayam gacchati. | 'He goes to the hospital in
the evening after working in
the office.' |
| M ₃ | vayam kadaa vipaṇim
gacchaama ? | 'When shall we go to the
market ?' |
| M ₄ | saḥa kaaryaalayee kaaryam
kṛtvaa kutra gacchati ? | 'Where does he go after
working in the office ?' |

Conversations

- | | | |
|----------------|---------------------------------|------------------------|
| C ₁ | A. adhunaa tvam kim
karoosi? | 'What do you do now ?' |
|----------------|---------------------------------|------------------------|

- B. adhunaa aham śaalaam gacchaami. 'I go to school now.'
- A. paatḥaśaalaayaaha aagatya kim karoṣi ? 'What do you do after coming from the school ?'
- B. paatḥaśaalaayaaha aagatya kriiḍaami. 'I will play after coming from the school.'
- A. alam kriiḍayaa, alpam upaahaaram khaaditvaa vipaṇim gacchaamaḥa 'No more playing. Let us go to market after eating snacks.'
- C₂ A. namaskaaraḥa goopaala, api kuśalam ? 'Hellow Gopal, how do you do ?'
- B. aam, kuśalii, mama bhaaryaa tu na kuśalinii. 'Yes, I am fine, but my wife is not well.'
- A. api saa gr̥hee eeve eekaakinii tiṣṭhati ? 'Is she alone at home ?'
- B. na, adhunaa saa bheesajaalayee asti. ataḥa kaaryam kṛtvaa śiighram gantavyam. 'No, she is in the hospital. So, I have to go there soon after working in the office.'
- A. tatra gatvaa kati vaadana paryantam sthaasyasi ? 'Till what time will you stay there (after going) ?'
- B. nava vaadanaparyantam tatra sthitvaa gr̥ham gamiṣyaami 'I will go home after staying there till 9.00 p.m..'

Vocabulary

rud	'to weep'	upaahaaraḥa	'snacks'	M
anu + kṛ	'to follow'	bheesajaa-	'hospital'	M
prakṣaalay	'to wash'	layaḥa		
chid (china-)	'to cut'	eekaakii	'alone'	M
svap	'to sleep'	eekaakinii	'alone'	F
ud + sthaa	'to wake up'	snaanam	'bath'	N
(uttisth-)				

Teachers' Notes

M₁ In place of upaahaaram 'snacks' substitute

kaafiim piitvaa	'after drinking coffee'
kṣiiram piitvaa	'after drinking milk'
snaanam kṛtvaa	'after bathing'
patram likhitvaa	'after writing letter'

In place of vipaṇim 'market, shop' substitute

calaccitramandiram	'cinema theatre'
nirdeśakasya gṛham	'director's house'
mitrasya prakooṣṭham	'friend's room'
bheṣajaalayam	'nursing home, hospital.'

M₂ In place of kaaryaalayee 'in the office' substitute

kṣetree	'in the field'
gṛhee	'in the house'
vidyaalayee	'in the school'
vargee	'in the class'

Learner's Notes

alam 'enough' is used while asking to put an end to an action. This governs the instrumental case to the word denoting the action or point which is undesirable and expected to be stopped.

alam roodaneena	'enough of weeping'
	'stop weeping'
alam vivaadeena	'enough of discussion'
alam kriidayaa	'enough of playing'

Grammatical Notes

aham	pustakam	paṭhitvaa	śaalaam	gacchaami
I	book	having read	school to	go

I go to the school after reading the book.

Indeclinable past participle denotes an action which is completed before another action.

This is formed by adding *tvaa* to the root.

kr̥	'to do'	kṛtvaa	'having done'
paṭh	'to read'	paṭhitvaa	'having read'
bhuu	'to become'	bhuutvaa	'having become'

when the root is preceded by upasarga, the suffix assumes the form *ya*.

aa + gam	'to come'	aagatya	'having come'
anu + kr̥	'to follow'	anukṛtya	'having imitated'

These participles are indeclinables and hence do not change according to gender or number.

Supplement

1. Combine the following pairs of sentences using past participle forms.

Model : aham vṛttapatrikaam paṭhaami
paścaat bhoojanam karoomi.

aham vṛttapatrikaam paṭhitvaa bhoojanam karoomi.

- (i) (a) tee kriidanti
(b) paścaat kaafiim pibanti.
- (ii) (a) yuuyam śaalaam gacchatha.
(b) yuuyam giirvaanabhaaṣaam paṭhatha.
- (iii) (a) tvam paayasam paca.
(b) tvam tat atra aanaya.
- (iv) (a) saa ameerikaadeeśam gacchati
(b) saa tatra giirvaanabhaaṣaam paṭhayati.
- (v) (a) aham kaaryaalayee kaaryam karoomi.
(b) aham saayam calaccitram paśyaami.

2. Observe the narration

- (i) aham praataḥa kaafiim pibaami.
- (ii) aham praataḥa snaanam karoomi.
- (iii) aham paścaat vṛttapatrikaam paṭhaami.
- (iv) paścaat upaahaaram khaadaami.

All the above sentences can be combined into one.

aham kaafiim piitvaa snaanam kṛtvaa vṛttapatrikaam paṭhitvaa
upaahaaram khaadaami.

On the same model combine the following sentences into one using
participle forms :

- (i) saa vipaṇim gacchati.
- (ii) saa śaakaani aanayati.
- (iii) paścaat taani chinatti.
- (iv) paścaat annam pacati.
- (v) tadanantaram samyak khaadati.
- (vi) pascaat dvighaṇṭaaparyantam svapiti.
- (vii) anantaram calanacitra mandiram gacchati

Cycle - 24

Topical Focus : Certain daily duties

Grammatical Focus : Present participle and its use in present continuous tense.

Ritual : jhaṭiti 'soon'

Model Sentences :

- | | | |
|----------------|--|---|
| M ₁ | mama pitaa puujaam kurvan asti. | 'My father is performing worship.' |
| M ₂ | saa kaaphiim pibantii vṛttapatrikaam paṭhati . | 'She reads newspaper while drinking coffee.' |
| M ₃ | tava pitaa kim kurvan asti ? | 'What is your father doing?' |
| M ₄ | saa kaaphiim pibantii kim paṭhantii asti ? | 'What is she reading while drinking coffee ?' |

Conversations

- | | | |
|----------------|--|--|
| C ₁ | A. namaskaaraḥ, api tava pitaa gr̥hee asti ? | 'Good morning, Is your father at home ?' |
| | B. aam, asti. upaviśatu bhavaan. | 'Yes, he is. Please be seated.' |
| | A. kim kurvan asti saḥ ? | 'What is he doing ?' |
| | B. saḥ puujaam kurvan asti. | 'He is performing worship.' |

- A. tava maata kim kurvati
asti ? 'What is your mother
doing ?'
- B. saa pacantii asti, bhavaan
vṛttapatrikaam paṭhan
astu, pitaa jhaṭiti
aagamisyati. 'She is cooking. Please be
reading newspaper. Father
will come here soon.'
- C₂ A. namaskaaraḥ saralee, api 'Hellow Sarala ! Is your
parisamaaptam praataḥ
kaaryam ? morning work over?'
- B. kaaryam tu na
parisamaaptam, adhuna
kañcit kaalam
vṛttapatrikaa paṭhitavyaa. 'Duty is not yet completed.
Now I should read
newspaper for sometime.'
- A. tava putrii kamalaa kim
kurvati asti ? 'What is your daughter
Kamala doing ?'
- B. saa adhuna śālaayaaḥ
paṭhaan paṭhanti asti. 'She is studying her school
lessons.'
- A. api saa praataḥ
vṛttapatrikaam na paṭhati? 'Doesn't she read newspaper
in the morning ?'
- B. atha kim ? pratidinam
saa kaaphiim pibanti eeva
vṛttapatrikaam paṭhati. 'Of course, she reads
newspaper while drinking
coffee everyday.'

Vocabulary

puujaa	'worship'	F	rud	'to weep'
duura-	'tele-	N	danday	'to punish'
darśanam	'vision'		jhaṭiti	'soon'
kaaryam	'work'	N		
paakam	'cooking'	N		
parisamaap- tam	'completed'			

Teachers' Notes

M₁ In place of pitaa 'father' substitute other kinship terms (masculine forms) like

bhraataa	'brother'	maatulaḥa	'maternal uncle'
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śvaśuraḥa	'father-in-law'
-----------	-----------------

In place of puujaam 'worship' substitute

bhoojanam	'food'	paakam	'cooking'
snaanam	'bath'	kaaryam	'work'

M₂ In place of kaaphii 'coffee' substitute names of other drinks.

In place of kaaphii 'coffee' substitute the names of eatables and accordingly change pibantii to khaadantii.

In place of vṛttapatrikaam paṭhati 'reads newspaper, substitute duuradarśanam paśyati 'watches T.V.'

saṅgiitam śruṇooti 'listens to music'

patram likhati 'writes letter'

naaṭakam paśyati 'watches drama.'

In place of kaaphim pibantii 'while drinking coffee' substitute

udyaanee aṭantii 'while wandering in garden'

gṛhee upaviśantii 'while sitting in house'

paakagrṛhee pacantii. 'while cooking in kitchen'

Learners' Notes

jhaṭiti is used to denote quick action like

jhaṭiti aagaccha 'come quickly'

jhaṭiti paṭha 'read quickly'

jhaṭiti bhoojanam kuru 'eat quickly'

Grammatical Notes

mama	pitaa	patram	likhan	asti
my	father	letter	writing	is

My father is writing a letter.

Present participle is formed by adding *an* to the present base in parasmaipada and *maana* in aatmaneeпада.

This with the auxiliary root *as* 'to be' gives the continuous forms. If the auxiliary verb is in present tense it becomes present continuous.

If this participle is followed by another finite verb we get two actions taking place simultaneously.

saha paṭhan calati .

He reads while walking.

Present participle has the following forms in different genders

paṭh 'to read'

	Sg	Du	Pl
M	paṭhan	paṭhantau	paṭhantaḥa
F	paṭhantii	paṭhantyaḥa	paṭhantyaḥa
N	paṭhat	pathatii	paṭhanti

labh 'to obtain' aatmaneeпада

M	labhamaanaḥa	labhamaanau	labhamaanaaḥa
F	labhamaanaa	labhamaanee	labhamaanaaḥa
N	labhamaanam	labhamaanee	labhamaanaani

When used as adjectives they agree with noun in gender, number and case.

paṭhan baalakaha

paṭhantam baalakam

paṭhataḥa baalakasya

Supplement

1. Answer the following.

- (i) tvam adhunaa kim kurvan asi ?
- (ii) saha kutra gacchan asti ?
- (iii) saa kim gaayantii asti ?
- (iv) tee baalaaha katham dhaavantaha santi ?
- (v) kaaphim piban kim karoosi ?
- (vi) api baalaaha sadaa hasantaha jalpanti ?

2. Convert the following into present continuous forms

- śiśuḥ kṣīram pibati .
- saha giitam gaayati
- aham moodakam khaadaami .
- tvam kim paṭhasi ?
- yuuyam kim paśyatha ?
- vayam kandukam kriiḍaamaḥa .
- baalakaaha pariikṣaam likhanti .
- eekaḥ baalakaḥ rooditi .
- upaadhyaayaḥ baalakam danḍayati .
- saha tatra kim karooti ?

Cycle-25

Topical Focus : Likes and dislikes

Grammatical Focus : Past participles used as adjectives

Ritual : kim tarhi ? 'What then ?'
na kila ? 'Is it not so ?'

Model Sentences :

- | | | |
|----------------|---|--|
| M ₁ | mayaa paṭhitaā aakhyaayikā
uttamaā asti. | 'The story read by me is
good.' |
| M ₂ | nahi, aśookabhoojanagr̥hee
bhuktam bhoojanam ruciram
na aasiit. | 'No, the food eaten at Hotel
Ashoka was not delicious.' |
| M ₃ | teena adhiitam śāastram
vaidyaśāastram | 'The science studied by him
is Medical Science.' |
| M ₄ | tvayaa paṭhitaā aakhyaayikā
katham aasiit ? | 'How was the novel read by
you ?' |
| M ₅ | api aśookabhoojanagr̥hee
bhuktam bhoojanam ruciram
aasiit ? | 'Was the food eaten at
Hotel Ashoka delicious ?' |
| M ₆ | teena adhiitam śāastram kim? | 'What was the science
studied by him ?' |

Conversations

- C₁ A. bhoo raama,
namaskaaraḥa . 'O Rama, Hellow !'
- B. bhoo prakaaśa, bahudina-
paryantam na dr̥ṣṭaḥa
tvam granthaalayee. 'Hellow Prakash, you are
not seen at all for many
days in the library.'
- A. kaaryabhaaraḥa bahulaḥa
aasiit, viraamaveelaa na
aasiit. 'There was too much work.
I had no free time at all.'
- B. paśya paśya srii
raviśankarasya nuutanam
pustakam . 'O look, a new book of
Mr. Ravishankar.'
- A. api paṭhitam tasya
pustakam tvayaa
puurvam? 'Has his book been read by
you earlier ?'
- B. mayaa paṭhitam tasya
pustakam, tat uttamam
aasiit. mayaa paṭhitaa
tasya eekaa aakhyaayikaa
api atiiva ramyaa aasiit. 'His book read by me
earlier was good. One of
his stories read by me was
also very good.'
- C₂ A. hee ramee, api
parisamaaptam tava
kaaryam? 'O Rama, is your work
over ?'
- B. adhunaa eeva parisamaap-
tam, kutra gacchaamaḥa
bhoojanaartham ? 'It was over just now.
Where shall we go for
food ?'
- A. api aśooka bhoojanagr̥ham
gacchaamaḥa ? 'Shall we go to Hotel
Ashoka ?'
- B. maastu, tatra gatasap-
taahee bhuktam bhooja-
nam ruciram naasiit. 'No, the food we ate there
last week was not delicious.'
- A. kim tarhi ? jaanaasi
kiñcit uttamam
upahaaragr̥ham ? 'What shall we do then ?
Do you know some good
restaurant ?'

- B. aam, atraiva eekam nuuta- 'Yes, just close by there is a
nam bhoojanagrham asti, new restaurant. All the
tatra sthitaani sarvaani dishes available there are
bhakṣyaani bahu ruciraani. delicious.'
- C₃ A. saha tava putraha kila ? 'Is he your son ?'
B. aam, teena adhunaiva 'Yes, he has just studied
vaidyaśaastram adhiitam . (completed) Medicine.'
A. api teena svataha kaaryam 'Did he start his own
pravartitam ? practice ?'
B. asmin samvatsaree 'He will work in some
anyasmin vaidyaalayee hospital this year and will
kaaryam kṛtvaa aagaami start his own practice from
samvatsaree svayam next year.'
rugṇaalayam sthaapayisyati .

Vocabulary

jñaa (jaanaa-)	'to know'	kaaryabhaaraḥa	'load of work'	M
bhuj (bhunak-)	'to eat'	śaastram	'science'	N
pravṛt (pravart-)	'to be engaged in work'	vaidyaśaastram	'medical science'	N
adhiitam	'studied'	N	bahudina-	'for many days'
parisamaaptam	'finished'	N	paryantam	'free time'
sthaapay	'to establish'		viraamaveela	'eatables'
ruciram	'tasty'	N	bhakṣyaani	'self, own'
nuutanam	'new'	N	svayam	'nursing home'
ramyaa	'beautiful'	F	rugṇaalayaha	'curse'
bahulaḥa	'much'	M	śaapaḥa	'to kill'
yoodhaḥa	'soldier'	M	han	'freed'
yuddham	'war'	N	muktaḥa	'to blame'
seevakaḥa	'servant'	M	nind	
daa (dadaa-)	'to give'	F		
kanyaa	'girl, maiden'			
taaday-	'to beat'			

Teachers' Notes

M₁ In place of paṭhitaa aakhyayikaa 'the story that was read' substitute

likhitaa kavitaā 'the poem that was written'

paṭhitaa vṛttapatrikaa 'the newspaper that was read'

darśitaa nagarii 'the city that was shown'

In place of uttamaa 'good' substitute

na uttamaa 'not good'

M₂ In place of bhuktam bhoojanam 'the food that was eaten' substitute

piitam kṣiiram 'the milk that was drunk'

dr̥ṣṭam calaccitram 'the cinema that was seen'

In place of ruciram 'delicious' substitute

atiiva uttamam 'very good'

In place of vaidyaśāstram 'medical science' substitute the names of other subjects and sciences.

C₁ In place of nuutanam pustakam 'new book' substitute

nuutanaa kavitaā 'new poem'

nuutanam gṛham 'new house'

nuutanam ghaṭikaayantram 'new watch'

nuutanaḥ śiśyaḥ 'new pupil'

Learners' Note

kim tarhi 'what then' is used when the desired thing is not obtained or happened and when one surmises about the possibilities of alternate proposals.

Note the sandhi forms

adhunaa + eeva = adhunaiva

na + aasiit = naasiit

Past passive participles as adjectives agree with the nouns in gender number and case.

Grammatical Notes

mayaa by me	dr̥ṣṭaḥa seen	baalakaha boy	tatra there	asti is
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The boy who is seen by me is there.

mayaa by me	paṭhita read	aakhyaayikaa story	uttamaa good	aasiit was
----------------	-----------------	-----------------------	-----------------	---------------

The story read by me was good.

mayaa by me	khaaditam eaten	phalam fruit	madhuram sweet	aasiit was
----------------	--------------------	-----------------	-------------------	---------------

The fruit eaten by me was sweet.

Note that the past passive participles are used here as adjectives and hence they agree with the noun in gender, number and case.

dr̥ṣṭaḥa baalakaha	'the boy who is seen'
dr̥ṣṭam baalakam	'to the boy who is seen'
dr̥ṣṭeena baalakeena	'by the boy who is seen'
dr̥ṣṭasya baalakasya	'of the boy who is seen etc.'

Observe the following sentence in C_1 .

mayaa paṭhita eekaa aakhyaayikaa atiiva ramyaa aasiit.

Note the accord among the words paṭhita, eekaa, aakhyaayikaa and ramyaa.

Supplement

1. Match the following :

patram vṛkṣaat	taaditaaha
mayaa giitam	ninditaa
saa baalaa	hataha
yoodhaaha yuddhee	muktaaha

upaadhyaayeena baalaaha	patitam
saha saapaat	srutam

2. Frame two sentences from each of the following :

dr̥ṣṭaa	kanyaa
bhuktam	bhoojanam
patitam	patram
likhitam	pustakam
nirmitam	gr̥ham
paṭhitaa	kavitaa
dattaḥa	aśvaḥa
ninditaḥa	seevakaha

Cycle - 26

Topical Focus : Sight seeing

Grammatical Focus : Past participles
(used as adjectival predicates)

Ritual : yadyapi.... even though
tathaapi... yet

Model Sentences :

- | | | |
|----------------|---|---|
| M ₁ | gatavarṣee mayaa
taajamahalam dr̥ṣṭam. | 'I saw Taj Mahal last year.' |
| M ₂ | Kannambaaḍi seetuḥu śrii
viśveśvarayyeena nirmitaḥa. | 'Kannambadi Dam was
constructed by Sri
Vishweswaraiah.' |
| M ₃ | raamaayaṇam mahaakaavyam
vaalmikinaa viracitam . | 'The epic Ramayana was
written by Valmiki.' |
| M ₄ | tvayaa kadaa taajamahalam
dr̥ṣṭam ? | 'When was the Taj Mahal
seen by you ?' |
| M ₅ | kannambaaḍi seetuḥu keena
nirmitaḥa ? | 'By whom was Kannambadi
Dam built ?' |
| M ₆ | raamaayaṇam mahaakaavyam
keena viracitam ? | 'By whom was the epic
Ramayana written ?' |

Conversations

- C₁ A. api tvayaa dehalii nagaram dr̥ṣṭam ? 'Have you seen Delhi?'
 B. atha kim ? gatavar̥ṣee mayaa dr̥ṣṭam. 'Of course, I did see it last year.'
 A. tvayaa tatra kimanyat dr̥ṣṭam ? 'What else did you see there ?'
 B. loohita-durgaha, kutub mahaa sthambaha ca tatra mayaa dr̥ṣṭau. 'Red Fort and Kutub Minar were seen by me there.'
 A. kaha tvaam tatra anayat ? 'Who had taken you there?'
 B. mama bhraataa maam tatra anayat. 'My brother took me there.'
 A. kim tvayaa aagraa dr̥ṣṭaa? 'Did you see Agra?'
 B. aam, tatra mayaa taajamahalam dr̥ṣṭam. 'Yes, I saw Taj Mahal there.'
 A. api tvayaa mathuraa api dr̥ṣṭaa? 'Did you see Mathura ?'
 B. yadyapi mathuraa samiipee eeva aasiit tathaapi mayaa na dr̥ṣṭaa. 'Eventhough Mathura was near ., I did not see.'
 C₂ A. paśya, ayam kannam-baadi jalabandhaha. 'Look, this is Kannambadi Dam.'
 B. Keena ayam nirmitaha? 'By whom was this built ?'
 A. ayam viśveśvarayyeena nirmitaha. 'This was constructed by Vishveswaraiah.'
 B. api saha mahaan abhiyanta ? 'Was he a great engineer ?'
 A. aam, saha viśvavikhyataha abhiyanta aasiit. teena bahuuni audyamika samsthaanaani sthaapitaani. 'Yes, he was a world-famous engineer. Many industries were established by him.'

- C₃ A. eetat kiidr̥ṣam 'What kind of book is
pustakam? this ?'
- B. idam raamaayaṇam 'This is the great epic
mahaakaavyam. Ramayana.'
- A. keena idam racitam ? 'Who wrote this ?'
- B. idam mahaakaavyam 'This epic was written by
vaalmiikinaa viracitam Valmiki.'
- A. api kannaḍa bhaaṣaayaam 'Is there Ramayana in
raamaayaṇam asti ? Kannada language also ?'
- B. aam, kannaḍabhaaṣaayaam 'Yes, in Kannada it was
putṭapeena viracitam. written by Puttappa. It is
tat raamaayaṇadarśanam called Ramayana Darsana.'
- iti kathitam.

Vocabulary

seetuḥu	'bridge'	M	yadyapi	'even though'
nirmaaṇam	'construc- tion'	N	tathaa	'so'
nirmitam	'construc- ted'	N	tathaapi	'yet'
mahaakaavyam	'epic poem'	N	viracay	'even then'
bhikṣukaḥa	'beggar'	M	kathay	'to construct'
viśvavikhyaa- taḥa	'world famous'	M	samiipa	'to tell'
audyamika - samsthaanam	'industry'	N		'near'
anyat	'other'	N		
yadi	'if'			

Teachers' Notes

M₁ In place of gatavarṣee 'last year' substitute the names of other time expressions like

hyaḥa 'yesterday' pareedyuḥu 'day before yesterday.'
gataवासरे 'last week'

In place of *taajamahalam* 'Taj Mahal' substitute the names of other spots of tourist attraction.

M₂ In place of *raamaayaṇam* 'Ramayana' substitute the names of other epics like *mahaabhaaratam* 'Mahabharata' and accordingly change the names of the authors.

Ask your students to narrate about an excursion or tour undertaken by them, using past participle forms.

Learners' Notes

1. *loohita durgaha* 'Red Fort' and *kutub mahaasthambaha* 'Qutub Minar' are the two most important places of historical interest for a visitor to Delhi.
2. *taaja mahalam* 'Taj Mahal' at Agra is one of the seven wonders of the world.
3. Ramayana and Mahabharata are the two great epics of India.
4. Note that all the verbs used here are past passive participle forms but in giving their English translation sometimes finite verbs are used in conformity with the English usage and idiom.

Grammatical Notes

gata varṣee last year	mayaa by me	taajamahalam Taj Mahal	dr̥ṣṭam seen
--------------------------	----------------	---------------------------	-----------------

The Taj Mahal was seen by me last year.

In the previous cycle past participles were used as adjectives occurring before nouns. Here these participles occur at the end of sentences as adjectival predicates. In other words the participle forms are used in place of finite verbs.

They may optionally be followed by an auxiliary verb.

taajamahalam Taj Mahal	mayaa by me	dr̥ṣṭam seen	(aasiit) (was)
---------------------------	----------------	-----------------	-------------------

Since it is passive participle the subject is used in the instrumental case form like *mayaa* 'by me'.

Supplement

Rewrite the following sentences using the past passive participle forms in place of finite verbs.

- (i) aham tat pustakam apaṭham .
- (ii) baalakaha vṛkṣam apaśyat.
- (iii) api tvam patram alikhaha ?
- (iv) goopaalaha gr̥hee kim akaroot ?
- (v) maṇavakaaha hyaha calaccitram apaśyan.
- (vi) saha bhikṣukaaya ruupyakam adadaat.
- (vii) api saa giitam samyak agaayat ?
- (viii) śiśuḥ kṣiiram apibat.
- (ix) praataha tvam kim akhaadaaha ?
- (x) api tava patnii bhoojanam apacat ?

Cycle-27

Topical Focus : Gardening and daily routine.

Grammatical Focus : Past continuous forms of verbs

Ritual : punaḥ punaḥ 'again and again'

Model Sentences :

- | | |
|---|---|
| M ₁ aham praataḥa paaṭham
paṭhan aasam. | 'I was reading lesson in the morning.' |
| M ₂ tadaa aham vṛkṣakaan siñcan
aasam. | 'I was watering the plants then.' |
| M ₃ śiśuḥu raatrau atiiva rudan
aasiit. | 'The child was weeping very much in the night.' |
| M ₄ praataḥa tvam kim kurvan
aasiihī ? | 'What were you doing in the morning ?' |
| M ₅ tadaa tvam kim kurvan
aasiihī ? | 'What were you doing then?' |
| M ₆ raatrau śiśuḥu kim kurvan
aasiit ? | 'What was the child doing in the night ?' |

Conversations

- C₁ A. praataḥa tvam kim kurvan aasiihī ? 'What were you doing in the morning ?'

- B. *ṣaḍvaadanaat aṣṭa vaadana* 'I was reading from
paryantam paṭhan aasam. 6 O'clock to 8 O'clock.'
- A. *hyaḥa saayam tvam kim* 'What were you doing
kurvan aasiiḥi ? yesterday evening ?'
- B. *hyaḥa saayam aham* 'I was playing yesterday
kriiḍan aasam. evening.'
- C₂ A. *ravi vaasaree tvam kim* 'What were you doing on
kurvan aasiiḥi ? Sunday ?'
- B. *aham vṛkṣakaan siñcan* 'I was watering the plants.'
aasam.
- A. *tava grhasya purataḥa* 'I was going in the street in
viithyaam aham gacchan front of your house.'
aasam.
- B. *api tvam maam apaśyaḥa?* 'Did you see me?'
- A. *na, aham tava apatyaani* 'No, I passed through seeing
paśyan agaccham, your children.'
- B. *aham grhasya prstḥataḥa* 'I was watering (plants) in
siñcan aasam. the backyard.'
- C₃ A. *api tava śiśuḥu raatrau* 'Was your child weeping in
rudan aasiit ? the night?'
- B. *aam, saḥa atiiva rudan* 'Yes, he was weeping very
aasiit. much.'
- A. *api saḥa.na svasthaḥa ?* 'Was he not well ?'
- B. *tasya iiṣat jvaraḥa aasiit.* 'He had slight fever.'
- A. *varaakaḥa, atiiva śiitala* 'Poor thing ! It is very
vaayuḥu, tam bahiḥi maa chilly. Don't take him out.'
naya.

Vocabulary

has	'to smile'	vṛkṣakaḥa	'plant'	<i>M</i>
kheel	'to play'	jvaraḥa	'fever'	<i>M</i>
jalp	'to chat'	viithii	'street'	<i>F</i>
sic. (siñc-)	'to water'	śiitala	'cold'	

katipaya	'several'	purataḥa	'in front
tadaa	'then'		of
kṛṣ (karṣ.-)	'to plough'	prsthataḥa	'backside'

Teachers' Notes

M₁ In place of praataḥa 'morning' substitute
saayam 'in the evening' raatrau 'in the night'
madhyaahnasamayee 'in the noon'

In place of paatham paṭhan 'reading lesson' substitute
aṭan 'walking' pacan 'cooking'
svapan 'sleeping' kaaryam kurvan 'doing work'

M₂ In place of aham 'I' substitute other pronouns and accordingly
change the verb endings.

M₃ In place of śiśuḥu 'child' substitute
baalakaha 'boy' māṇavakaha 'student'

In place of rudan 'weeping' substitute
hasan 'laughing' jalpan 'chatting'
kheelan 'playing' khaadan 'eating'

Learners' Notes

punaḥ punaḥ 'again and again' is used to emphasize that something
is done or to be done again and again.

varaakaha is used to express pity and sympathy.

vṛkṣaḥa means tree. *vṛkṣakaha* means a small tree or plant.

Grammatical Notes

aham I	vṛkṣakaan plants	siñcan watering	aasam was
-----------	---------------------	--------------------	--------------

I was watering the plants.

Past continuous forms are formed by adding the past tense forms of the root *as* 'to be' to the present participle.

saḥa siñcan asti	He is watering (plants)
saḥa siñcan aasiit	He was watering (plants)

Supplement

1. Transform the following into past continuous forms

- (i) aham gatavarṣee mumbayi nagaree kaaryam akaravam.
- (ii) mama mitrasya putraḥa tatra eeva apaṭhat.
- (iii) tvam hyaḥa kutra agacchaḥa ?
- (iv) raatrau saa katipāya giitaani agaayat.
- (v) saa tatra eeva patram alikhat.

2. Transform the following present continuous forms into past continuous forms.

- (i) kamalaa patram likhantii asti .
- (ii) maataa prakooṣṭhee svapantii asti .
- (iii) aham moodakam pacan asmi ,
- (iv) tvam tatra kim paśyan asi ?
- (v) baalakaḥa kandukam kriidantaḥa santi.

3. Note the names of different professions and their functional verbs and practice them using in past continuous forms : e.g.

karṣakaḥa kṣetram karṣan aasiit.

'Farmer was ploughing in the field, etc.

Cycle-28

Topical Focus : Narration and reporting

Grammatical Focus : Use of *iti* 'thus' 'like this' 'so' etc.
Quotative particle

Ritual : ityeeva 'like this only'

Model Sentences :

- | | | |
|----------------|--|---|
| M ₁ | aham śvaḥa kaaryaalayam na
aagamiṣyaami iti saḥa avadat. | 'He said that he will not
come to the office
tomorrow.' |
| M ₂ | saḥa buddhimaan iti sarvaiḥi
kathyatee . | 'It is said by everyone that
he is intelligent.' |
| M ₃ | tava putraḥa api tvayaa saha
calaccitram iikṣitum
aagamiṣyati iti aham
acintayam. | 'I thought that your son also
will come with you to see
the movie.' |
| M ₄ | saḥa kim avadat ? | 'What did he say ?' |
| M ₅ | tam prati sarvaiḥi kim
kathyatee ? | 'What is said about him by
all ?' |
| M ₆ | tvam kim acintayaḥa ? | 'What did you think ?' |

Conversations

- C₁ A. ayam asmaakam kaaryaalayaha . 'This is our office.'
- B. atra tvam kutra upaviśasi? 'Where do you sit here ?'
- A. aham tasmin prakooṣṭhee rameeśasya samiipee upaviśaami. 'I sit in that room near Ramesh.'
- B. saha adya kutra asti ? 'Where is he now ?'
- A. adya saha kaaryaalayam na aagataha. 'Today he has not come to the Office.'
- B. tat tvam katham jaanaasi ? 'How do you know that ?'
- A. aham 'svaha kaaryaalayam na aagamiṣyaami iti hyaha eeva saha avadat. 'He told yesterday itself that he will not be coming to the office tomorrow.'
- C₂ A. eeṣaa asmaakam paathaśaala. 'This is our school.'
- B. atra kati chaatraaha santi ? 'How many students are here?'
- A. atra chaatraaṇaam saṅkhyaa 'satakadvayam vartatee . 'The students strength is two hundred here.'
- B. teeṣaam katamaḥa buddhimaan ? 'Who is intelligent among them ?'
- A. muurṭiḥi atiiva buddhimaan iti sarvaiḥi kathyatee . 'It is said by everyone that Murthy is very intelligent.'
- B. tat atiiva ślaaghaniyam . 'That is to be appreciated very much.'
- C₃ A. 'svaha vayam calaccitram iikṣitum gacchaamaḥa . 'Tomorrow we are going to see a movie.'
- B. tvam kati vaadane atra aagacchasi ? 'At what time will you come here ?'

- A. aham kaaryaalayaat atra eeva aagamisyaami. 'I will come here from the office directly.'
- B. baadhham, parantu aham kimapi anyat acintayam. 'Fine, but I thought of something else.'
- A. tvam kim acintayaḥa ? 'What did you think ?'
- B. tava patnii api tvayaa saha calaccitram iikṣitum aagacchati iti aham acintayam . 'I thought that your wife will also come with you to see the movie.'

Vocabulary

tyaj	'to abandon'	buddhimaan	'intelligent' <i>M</i>
danday	'to punish'	saṅkhyaa	'number' <i>F</i>
namaskṛ	'to salute'	naktam	'night'
(namaskaroo-)		ślaaghaniyam	'appreciable'
nind	'to blame'	śuuraha	'brave man'
cintay	'to think'	unmattaḥa	'mad man'
kathay	'to tell'	muukaḥa	'dumb'
niveeday	'to inform'	muurkhaḥa	'stupid'
yaa	'to go'	alasaḥa	'lazy'
aayaa	'to come'	rajakaḥa	'washer-man'
kaamay	'to love'		

Teachers' Notes

- M₁ In place of kaaryaalayam 'office' substitute
gṛham 'house' śaalaam 'school'
nagaram 'city' vipaṇim 'market, shop'

In place of saḥa 'he' substitute other pronouns and accordingly change the verb endings.

- M₂ In place of buddhimaan 'intelligent' substitute
śuuraha 'brave' muukaḥa 'dumb'
unmattaḥa 'mad man' muurkhaḥa 'stupid'
alasaḥa 'lazy' rajakaḥa 'washerman'

M₃ In place of putraḥa 'son' substitute other kinship terms .

In place of calaccitram 'cinema' substitute

duuradarśanam 'Television' kriīḍaam 'sports'

mṛgaalayam 'zoo' nagaram 'city'

Learners' Note

iti is used at the end of a quotation. It replaces inverted commas of the English language in certain contexts. It can also replace *that* in contexts like 'I thought that he is not coming now.'

It also occurs at the end of the text of a letter or chapter, or a descriptive passage.

Note that kathyatee 'it is said' śruuyatee 'it is heard' etc are passive forms.

Grammatical Notes

aham	na aagacchaami	<i>iti</i>	saha	avadat
I	not come	so	he	said

He said that he is not coming.

Note that in such quotative constructions the subordinate clause (what is quoted) comes first and it is followed by the principle clause. Sometimes the subordinate clause may follow the principle clause, but *iti* is obligatory at the end of the subordinate clause.

(i) aham śvaḥa aagamīṣyaami iti raamaḥa avadat.

(ii) raamaḥa avadat - aham śvaḥa aagamīṣyaami iti .

Supplement

1. Translate the following into Sanskrit.

(i) He said that he will abandon his property.

- (ii) Teacher said that he will punish you.
- (iii) Beggar thought that you will give him a rupee.
- (iv) I think that he will blame the teacher.
- (v) He says that he salutes the teacher every day
- (vi) 'Bring the book here' so said the teacher.
- (vii) 'This book should be read by you' so said his father.
- (viii) Mother asked her son to drink milk.
- (ix) I asked you to go home.
- (x) He said that this cinema is very good.

2. Translate the following into English

- (i) taajamahalam śaahajahaaneena nirmitam iti śruuyate.
- (ii) saḥa bhaaryaam atiiva akaamayata iti jñāyate.
- (iii) aham kaaryaalayam na aagacchaami iti niveedaya.
- (iv) asmin nagaree tasya bhaaryaa vasati iti śrutam.
- (v) saḥa ravivaasaree naktam aayaati iti jñātam.

Cycle-29

Topical Focus : Campus life.

Grammatical Focus : Infinitive of purpose (*tum* suffix)

Ritual : alam ati vistareṇa
'No more discussion' 'enough'

Model Sentences :

- | | | |
|----------------|--|--|
| M ₁ | aham giirvaṇa bhāṣaam
sikṣitum atra aagataḥ . | 'I came here for learning
Sanskrit.' |
| M ₂ | aham kriṣṭakriḍaam
draṣṭum beṅgaluurunagaram
gacchaami . | 'I am going to Bangalore for
seeing the cricket match.' |
| M ₃ | saa paṭhitum granthaalayam
gacchati . | 'She goes to library for
reading.' |
| M ₄ | tvam kimartham atra
aagataḥ ? | 'Why did you come here ?' |
| M ₅ | kimartham tvam
beṅgaluurunagaram gacchasi ? | 'Why do you go to
Bangalore City ?' |
| M ₆ | saa paṭhitum kutra gacchati ? | 'Where does she go for
reading ?' |

Conversations :

- C₁ A: api tvam giirvaṇa
bhaaṣaayaam vyavahartum
śaknooṣi ? 'Can you speak Sanskrit ?'
B: aham kiñcit kiñcit 'I can speak a bit.'
bhaaṣitum śaknoomi.
A: tvam atra kimartham 'Why did you come here ?'
aagataḥ ?
B: aham giirvaṇa bhaaṣaam 'I came here just for
śikṣitum eeva atra learning Sanskrit.'
aagataḥ.
A: api tvam paṭhanam 'Do you know reading and
leekhanam api jaanaasi ? writing ?'
B: aam, aham iṣat jaanaami. 'Yes, I know a bit. But I
parantu suṣṭu leekhitum can't write well.'
na śaknoomi.
- C₂ A: samprati tvam kutra 'Where are you going
gacchasi ? now ?'
B: aham adhunaa 'I am going to Bangalore
beṅgaluurunagaram City now.'
gacchaami.
A: api tatra tava udyamaḥ 'Do you have some business
vartatee ? there ?'
B: na, aham krikeṭa kriiḍaam 'I am going there to witness
draṣṭum tatra gacchaami. a cricket match.'
A: tvam kriiḍaam draṣṭum 'Do you go there just to
eeva tatra gacchasi ? witness the match ?'
B: aam, krikeṭa kriiḍaa mee 'Yes, I like the cricket. No
roocatee, alam ati more talking please.'
vistareṇa.
- C₃ A: saa kutra vasati ? 'Where does she live ?'
B: saa chaatravaasee vasati. 'She lives in the hostel.'
A: api tatra sarva vidham 'Has she got all facilities
saukaryam vartatee ? there ?'

B: snaanabhoojanaadinaam	'Yes, there is facility for
saukaryam varatalee.	bath and food.'
A: paṭhitum kim karooti ?	'What does she do for
	reading ?'
B: paṭhitum granthaalayam	'She goes to library for
gacchati.	reading.'
A: khaaditum kutra gacchati?	'Where does she go for
	eating ?'
B: saa chaatravaasee eeva	'She eats in the hostel itself.'
khaadati.	

Vocabulary

śikṣ	'to learn'	giirvaṇa -	'Sanskrit	F
bhaṣ	'to speak'	bhaaṣaa	language'	
vyay	'to spend'	udyamaḥa	'business'	M
prakṣaalay	'to wash'	sarvavidham	'all kinds	
vyavahr	'to speak'		of	
(vyavahar-)		saukaryam	'facility'	
kiñcit	'little bit'	paṭhana	'reading'	
iīṣat	'a bit'	leekhana	'writing'	
suṣṭu	'well'	kriketakriīḍaa	'cricket'	
samprati	'now'	chaatravaa-	'hostel'	M
		saha		
		dhanam	'money'	N
		dhanaagaaram	'bank'	N

Learner's Notes

Note that Sanskrit language is traditionally considered as giirvaṇa bhaaṣaa, 'language of gods.'

mee is an alternate form for mama 'my' and mahyam 'to me'. Similarly *tee* is an alternate form for tava 'your' and tubhyam 'to you'.

Grammatical Notes

saa she	paṭhitum for reading	granthaalayam to library	gacchati goes
------------	-------------------------	-----------------------------	------------------

She goes to library for reading.

The infinite of purpose is formed by adding *-tum* to the root. Some verbs insert *i* before this suffix. Infinitive is used to express the purpose of an action as can be seen from the example given above.

It is used with adjectives and verbs meaning 'fit' 'able', 'wish' 'begin' etc.,

paatum samarthaḥ 'able to drink'

śṛṇṇootum icchati 'desires to listen'

dhaavitum aarabhata 'began to run'

Also note its use in

maam rakṣitum arhasi 'you should protect me.'

Supplement

(1) Translate into Sanskrit

- (i) He goes to the temple to worship God.
- (ii) This girl goes to the hotel for drinking coffee.
- (iii) Students go to the library for reading.
- (iv) Dhobi goes to the tank for washing the clothes.
- (v) They go to the bank for bringing money.
- (vi) I want money for spending in Bombay.
- (vii) What for did they go to the market ?

(2) Use the following in your own sentences.

leekhītum

dhaavitum

paatum

coorayitum

daatum

snaatum

śrootum

Cycle - 30

Topical Focus : Office work, music and entertainment.

Grammatical Focus : Complex sentences.
Use of conjunctions.
Relative pronouns.

Ritual : eevam vaa 'is it so ?'

Model Sentences :

- | | | |
|----------------|--|--|
| M ₁ | idam tat kaaryabhavanam
yatra aham udyoogam
karoomi. | 'This is the office where I
am working.' |
| M ₂ | hyaḥa yaa baalaa agaayat saa
mama svasaa. | 'The girl who sang
yesterday is my sister.' |
| M ₃ | idam tat giitam yat mayaa na
srutapuurvam. | 'This is the song which I
have not heard before.' |
| M ₄ | kim tat kaaryabhavanam
yatra tvam udyoogam
karooṣi ? | 'Which is the office where
you are working ?' |
| M ₅ | kaa saa baalaa yaa hyaḥa
agaayat ? | 'Who is the girl that sang
yesterday ?' |
| M ₆ | api tvayaa eetat giitam
śrutapuurvam ? | 'Have you heard this song
before ?' |

Conversations

- C₁ A: api idam tat kaaryabhavanam yatra tvam udyoogam karoosi ? 'Is this the office where you are working ?'
 B: aam aham atra udyoogam karoomi. 'Yes, I am working here.'
 A: kim tat aasanam yatra tvam sadaa upaviśasi ? 'Which is the seat when you always sit ?'
 B: idam tat aasanam yatra aham sadaa upaviśaami. 'This is the place where I always sit.'
 A: kim tat kaaryam yat atra tvam karoosi ? 'What is the work you are doing here ?'
 B: aham atra karaṇikaha. 'I am a clerk here.'
- C₂ A: kaa saa baalaa yaa hyaḥa sabhaayaam agaayat ? 'Who is the girl that sang in yesterday's meeting ?'
 B: saa mama svasaa. 'She is my sister.'
 A: yat gaanam tayaa giitam tat atiiva madhuram. 'The song she sang was very good.'
 B: atha kim. 'Yes.'
 A: tayaa saha yaḥa viiṇaam avaadayat saḥa kaḥa ? 'Who is the person who played on veena with her ?'
 B: saḥa mama anujaḥa. 'He is my younger brother.'
 A: saṅgiitam atiiva aapyaayanakaram aasiit. 'The concert was very delectable.'
 B: dhanyavaadaḥa. 'Thanks.'
- C₃ A: api tvayaa eetat giitam śrutapuurvam ? 'Has this song been heard by you earlier ?'
 B: na, mayaa eetat na śrutapuurvam. 'No, I have not heard this earlier.'
 A: eetat namma samsāara iti naamadheeyasya calaccitrasya giitam. 'It is from the film Namma Samsara.'
 B: eevam vaa ? tat calaccitram aham na apaśyam. 'Is it so ? I have not seen that film.'

Vocabulary

nṛt	'to dance'		svaṇṇapada-	'gold	<i>N</i>
vaadaya	'to play		kam	'medal'	
	on musi-		eesiyan kṛi-	'Asian	<i>M</i>
	cal instru-		ḍaa kuṭṭaḥa	'games'	
	ment		pitarau	'parents'	<i>M</i>
kaaryabhava-	'office'	<i>N</i>	saroovaram	'lake'	<i>N</i>
nam			kamalam	'lotus'	<i>N</i>
śrutapuuvam	'heard		raajakaaryam	'govern-	<i>N</i>
	earlier'			mental	
udyoogaḥa	'job, pro-	<i>M</i>		work'	
	fession'		viśeeṣaḥa	'special'	<i>M</i>
aasanam	'seat,	<i>N</i>	viṣaya	'faculty'	<i>M</i>
	chair'		vibhaagaḥa		
karaṇikaḥa	'clerk'	<i>M</i>	vaidyakiiyaḥa	'medical'	<i>M</i>
sabhaa	'meeting'	<i>F</i>	nirvaacaya	'to elect'	
viṇṇaa	'a strin-	<i>F</i>	dhanyavaa-	'thanks'	
	ged ins-		daḥa		
	trument'		mantrii	'minister'	<i>M</i>
sangiitam	'music'	<i>N</i>			
viśvavidyaala-	'univer-	<i>M</i>			
yaḥa	sity'				
raaṣṭrapraśas-	'national	<i>F</i>			
tihi	award'				
aapyaayana-	'delecta-				
karam	ble'				

Teacher's Notes

M₁ In place of udyoogam karoomi 'I work' substitute

kaaphim pibaami 'drink coffee'

kandukam kṛiḍaami 'play ball.'

upaahaaram khaadaami 'eating breakfast'

and accordingly change kaaryabhavanam 'office' into
upaahaaragrham 'restaurant' kṛiḍaangaṇam 'playground' etc.,

M₂ In place of agaayaf 'sang' substitute

anṛtyat 'danced'

avaadayat 'played on
musical instrument'

abhaaṣata 'spoke'

In place of svasaa 'sister' substitute

putrii 'daughter'

sakhii 'frined'

jyeeṣṭhaa 'elder sister'

kaniṣṭhaa 'younger sister'

C₂ In place of saṅgiitam 'music' substitute

nṛtyam 'dance'

kathanakam 'story'

naaṭakam 'drama'

viṇaavaadanam 'playing on
veena'

Learner's Notes

- (1) eevam vaa 'is it so' is used to show the exclamation or surprise over some news.
- (2) viṇāa 'veena' is a stringed instrument used in playing South Indian classical music. It is the most ancient one.

Grammatical Notes

Constructions of the type 'It is he who ' 'It is that which ' etc., are formed by using pairs of pronouns - (one ordinary and another relative pronoun).

saḥa	'he'	yaḥa 'he who ' M
saa	'she'	yaa 'she who ' F
tat	'that'	yat 'that which ' N
		yatra 'where '
		yasmin 'in which ' etc.,

The clauses governed by these pronouns like *saḥa* and *yaḥa* can be interchanged.

hyaḥa yesterday	yaa baalaa which girl	agaayat sang	saa she	mama svasaa my sister
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The girl who sang yesterday is my sister.

saa she	mama svasaa my sister	yaa who	hyaḥa yesterday	agaayat sang
------------	--------------------------	------------	--------------------	-----------------

That is my sister who sang yesterday.

In place of subordinate clauses, past active and passive participles can also be used.

hyaḥa yesterday	giitavatii one who sang	baalaa girl	mama svasaa my sister
--------------------	----------------------------	----------------	--------------------------

Here the participle *giitavatii* replaces the clause *yaa baalaa agaayat*.

Different forms of relative pronoun

	Sg.	Du	Pl.
M	yaḥa	yau	yee
F	yaa	yee	yaḥa
N	yat	yee	yaani

Case forms

yaḥa	'he who	yee	(Plural)
yam	'whom	yaan	
yeena	'by whom	yaihi	
yasmai	'to whom	yeebhyāḥa	
yasmaat	'from whom	yeebhyāḥa	
yasya	'whose	yeeṣaam	
yasmin	'in whom	yeeṣu	

Supplement

(1) Translate into Sanskrit.

- (i) This is the school where my son is studying.
- (ii) This is the shop where you get fresh vegetables.
- (iii) These are the students who are successful in the examination.
- (iv) These are the ministers who are elected newly.
- (v) He is the teacher who received National Award this year.
- (vi) She is the girl who secured gold medal in Asian Games.
- (vii) This is the seat where I always sit.

(2) Combine the following pairs of sentences by using relative pronouns .

Model :

ayam mama bhraataa .
 saha hyaḥa purabhavanee agaayat,
 ayam mama bhraataa yaḥa hyaḥa
 purabhavanee agaayat.

- (i) eetat mama graamaḥa
 atra mama pitarau vasataḥa .
- (ii) eetat kathanakam .
 eetat mayaa likhitam .
- (iii) idam sundaram saroovaram
 atra sundaraaṇi kamalaani santi .
- (iv) saha vidhaanasaudhaḥa .
 tatra raajyakaaryaṇi pracalanti .
- (v) iyam gaṅgaa nadii .
 iyam ati pavitraa iti kathyatee .

Cycle-31

Topical Focus : Marriage and other rituals.

Grammatical Focus : Phrases of the type na keevalam ... kintu/
apitu 'not only but also'

Ritual : adr̥ṣṭavaśaat 'luckily, by chance'

Model Sentences :

- | | | |
|----------------|--|--|
| M ₁ | vivaahaaya na keevalam
vadhuuvarau, tayooḥo pitarau
api anunyeeyaataam. | 'For a marriage not only the
bride and groom but the
parents should also consent.' |
| M ₂ | na keevalam śiśooḥo
naamakaraṇam eeva apitu
śiśooḥo janmadinamapi
aacarati. | 'Not only the child's naming
ceremony but also the
birthday is celebrated.' |
| M ₃ | api vivaahē keevalam
vadhuuvarayooḥo sammatiḥi
alam? | 'Is the consent of bride and
groom enough for the
marriage?' |
| M ₄ | api adya śiśooḥo keevalam
naamakaraṇam aacarati ? | 'Is it only the naming
ceremony of the child
today?' |

Conversations

- C₁ A. atra vivaahaḥa katham
pracalati ? vadhuuvara-
yooḥo sammatiḥi
paryaaptaḥa ? 'How does the marriage take
place here ? Is the consent
of just bride and groom
enough ?
- B. vivaahaartham na
keevalam vadhuuvarau
apitu tayooḥo pitarau api
anumanyeeyaataam . 'For a marriage not only
bride and the groom but
their parents also must
consent.'
- A. api vivaahēe vadhuuvarau
parasparam puṣpamaalaḥa
vinimayeetee ? 'Will the bride and the
groom just exchange
garlands ?'
- B. na keevalam tee puṣpa-
maalaḥa vinimayeetee
kintu śrautaḥa vidhayāḥa
api anuṣṭhiyantee . 'Not only do they exchange
garlands but other vedic
rituals are also performed.'
- A. api upaahaaraḥa vaibha-
veena aayoojayitavyāḥa ? 'Should there be a grand
tea?'
- B. na keevalam upaahaaraḥa
aayoojayaniyāḥa, kintu
sarveebhyāḥa jāneebhyāḥa
bhoojanam api deeyam . 'Not only the tea should be
arranged, but we must also
give dinner to all the
people.'
- C₂ A. kim adya tava śiśooḥo
naamakaraṇam aacarasi ? 'Is the naming ceremony of
your child celebrated today?'
- B. na keevalam śiśooḥo
naamakaraṇam apitu anna-
praaśanam aacarati . 'Not only the naming
ceremony but also the
ceremony of feeding the
child is celebrated today.'
- A. adrṣṭavaśaat ahamapi
aagataḥa api deevasthaanee
puujaam kaarayasi ? 'Luckily I have also come
today. Will you perform
Pooja at the temple ?'
- B. na keevalam puujaam kintu
gr̥hee hoomam api
kurmaḥa . 'There will be worship at
the temple and also sacrifice
(vedic ritual) at home.'

- A. api baandhavaaḥa 'Are your relatives invited ?'
aahuuyantee ?
- B. na keevalam baandhavaaḥa 'Not only relatives but also
aamantrayiṣyantee kintu the friends will be invited.'
mitraaṇi api .

Vocabulary

vivaahaḥa	'marriage'	M	pracal-	'to
vdhuuvvarau	'bride and	M		conduct'
	groom'		anuṣṭhaana	'perform-
pitarau	'parents'	M		ance'
anumatiḥi	'consent'	F	paryaaṣṭam	'enough'
sammatiḥi	'consent'	F	aahvay-	to invite
naamakaraṇam	'naming	N		
	ceremony'		aayuj-	to arrange
annapraaśanam	'rice-feeding	N		
	ceremony'		alam	enough
janmadinam	'birth day'	N	parasparam	each other
pariikṣaa	'examina-	F		
	tion'		vinimayaḥa	exchange
sambaaraḥa	'spices'	M	śrautaḥa-	vedic rites
puspamaalaa	'flower	F	vidhiḥi	
	garland'		baandhavaaḥa	relatives
vaibhava	'pomp and		padaarthaḥa	ingredients
	ceremony'			
hoomaḥa	'vedic	M		
	ritual,			
	sacrifice'			

Teachers' Notes

- M₁ In place of pitarau 'parents' substitute
pitaamahau 'grand parents' jyeeṣṭhaaḥa 'elders'
baandhavaaḥa 'relatives' and make necessary changes in verb
ending.

M₂ In place of naamakaraṇam 'naming ceremony' substitute
janmadinam 'birthday' upanayanam 'sacred thread ceremony.'

Learners' Notes

1. Note that the consent of parents is essential for a marriage in India if it is to be accepted by the society. Parents have a prominent role in the marriage ritual in India.
2. naamakaraṇam is the naming ceremony of the child.
3. annapraśana is a ceremony in which the child is fed with solid food like rice for the first time.
4. janmadinam is birthday.
5. upanayanam is the ceremony of wearing sacred thread by the boys. The child is initiated for traditional learning and performing vedic rituals.

Grammatical Notes

na keevalam	vadhuvarau	pitarau api	anuman -yeeyaataam
not only	bride and groom	parents also	should consent

Not only the bride and the groom but also parents should consent.

This type of construction is formed by employing 'not only' before and kintu/apitu 'but also' after the word or clause denoting the idea or object which is considered not sufficient.

vadhuvarau 'bride and the groom' pitarau 'parents' are the dual forms.

Supplement

1. Translate the following into Sanskrit.
 - (i) To score high marks in the examination not only intelligence but also hard work is essential.

- (ii) If you go to Bangalore you should see not only Vidhaana Soudha but also Cubbon Park.
- (iii) In marriage not only the tea is served but also coconut is offered.
- (iv) For the health of the child not only the milk but also fruits are needed.

2. Combine the following pairs of sentences by using 'not only.... but also'

- (i) udyaanee phalaani santi. udyaanee puṣṣpaāṇi santi.
- (ii) gata varṣee aham aagraam apaśyam.
aham phateehapur sikriim apaśyam.
- (iii) saḥa giitam gaayati. saḥa abhinayam karooti.
- (iv) raamaḥa pustakam paṭhati.
raamaḥa padyaani racayati.
- (v) saa kaaryaalayee udyoogam karooti
saa gṛha karmaaṇi api karooti.

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Cycle - 32

Topical Focus : Social, religious and domestic activities .

Grammatical Focus : Causative forms of verbs .

Ritual : bhavatu 'be it so'

Model Sentences :

- M₁ vayam tat kaaryam asmaakam 'We get this work done by
seevakaihi kaarayaamaḥ . our servant'
- M₂ aham graamee pradarśaniim 'I will show the exhibition in
śiśubhyaḥ darśayaami . the village for kids.'
- M₃ aham eetat pāṭham chaatraan 'I will make the students
pāṭhayaami . read this lesson.'
- M₄ yuuyam eetat kaaryam keena 'From whom do you get this
kaarayatha ? work done ?'
- M₅ tvam graamee śiśubhyaḥ kim 'What will you show in the
darśayasi ? village for children ?'
- M₆ tvam kim pāṭhayasi ? 'What do you teach ?'

Conversations

- C₁ A. api idam tava kṣetram ? 'Is this your land ?'

- B. aam, idam sarvam mama kṣेत्रam. 'Yes, all this is my land.'
- A. atra tvam eeva sarvam kaaryam karooṣi ? 'Do you attend to all the work here ?'
- B. na, kiñcit kaaryam aham karoomi. anyat kiñcit kaaryam seevakaiḥi kaarayaami. 'No, I will do some work, and others I get done by servants.'
- A. kaṣṭatarakaaryam kee kurvanti ? 'Who would do the harder job ?'
- B. vayam seevakaiḥi tat kaaryam kaarayaamaḥa 'We get that work done by servants.'
- C₂ A. tvam graamee śiśubhyaḥa kim darśayasi ? 'What will you show for children in the village ?'
- B. aham pradarśaniim śiśubhyaḥa darśayaami. 'I show the exhibition to the children.'
- A. tvam utsavee śiśubhyaḥa kim daapayasi ? 'What do you get for children in the fair ?'
- B. teebhyaḥa aham paañcaali-kaḥa, madhuraṇi daapayaami. 'I will get them dolls and sweets.'
- A. api tatra ceetoovinoodaḥa santi ? 'Will there be any entertainment ?'
- B. baadham, yakṣagaanam naaṭakaabhinayaḥa suutra-pratimaakheelanam sarvam pracalati. 'Yes, yakshagana, drama, puppet show, everything will be there.'
- C₃ A. bhoo vayasya, adhunaa tvam kutra gacchasi ? 'Oh friend, where do you go now ?'
- B. mitra, adhunaa aham saptama kakṣaayaam gacchaami. 'Friend, I am now going to the seventh class.'

- A. tvam kakṣaayaam kim 'What do you teach in the
 paāṭhayasi ? class ?'
- B. aham eetat paāṭham 'I will make the students
 chaatraan paāṭhayaami. read this lesson.'
- A. bhavatu, tadeeva saadhu. 'O.K., that is right.'

Vocabulary

pradarśinii	'exhibition'	<i>F</i>
paañcaalikaa	'doll'	<i>F</i>
ceetoovinoodaḥa	'entertain- ment'	<i>M</i>
suutrapratimaa-	'puppet	
kheelanam	show'	<i>N</i>
yakṣagaanam	'yaksha- gana folk	<i>N</i>
	play'	
utsavaḥa	'festival'	<i>M</i>
bhaaṇḍam	'luggage'	<i>N</i>
paacakaḥa	'cook'	<i>M</i>
dugdham	'milk'	<i>N</i>
nakṣatram	'star'	<i>N</i>
saadhu	'good, fine'	

Teachers' Notes

- M₁ In place of seevakaiḥi 'by servants' substitute
 putraiḥi 'by sons' maanavakaiḥi 'by students'
 baandhavaiḥi 'by relatives'
- M₂ In place of graamee 'in the village' substitute
 pattanee 'in the city' vidyaalayee 'in the school'
- In place of pradarśaniim 'exhibition' substitute
 naaṭakam 'drama' nr̥tyam 'dance'
- Practice the use of Causative forms of common verbs.

Learners' Notes

bhavatu is used to express one's consent. It has the meaning of English 'O.K.' 'alright' etc.

Note that causative forms are conjugated both in aatmanepada and parasmaipada. Hence darśayati or darśayate can be used.

Yakshagana is a folk ballet of Karnataka.

Grammatical Notes

upaadhyayaḥ teacher	chaatraiḥ by the students	kaaryam work	kaarayati get done
------------------------	------------------------------	-----------------	-----------------------

The teacher gets the work done by the students.

Causative forms are used when one causes or directs someone else to do a thing or gets the work done by some other person. In English there is no separate causative form for a verb. The causative meaning is conveyed by a phrase like 'get the work done'. In Sanskrit it is formed by adding the suffix *ay* to the root. Before this suffix the root undergoes certain changes.

paṭh 'to read'

paṭhati 'he reads'

paathayati 'he makes.....read'

kr̥ 'to do'

karoti 'he does'

kaarayati 'causes someone to do'

dr̥ś 'to see'

paśyati 'he sees'

darśayati 'he shows'

pāa 'to drink'

pibati 'he drinks'

paayayati 'he causes..... to drink.'

Also note

daa 'to give' dadaati daapayati

pac 'to cook' pacati paacayati

bhuu 'to become' bhavati bhaavayati

The suffix *ay* is noticed in the verbs of tenth class in non-causative forms also, like *coorayati* 'he steals' *puujayati* 'he worships' etc.

Also note

- (i) *chaatraḥa paatham paṭhati*
- (ii) *upaadhyayaḥa chaatram paatham paṭhayati* .

The subject of the first sentence is used with Accusative case in the second sentence.

Supplement

1. Convert the following into causative forms

- (i) *raamaḥa bhaṇḍam vahati* .
- (ii) *śiśuḥu dugdham pibati* .
- (iii) *chaatraḥa citram paśyati* .
- (iv) *aham śiśubhyaḥa madhuram dadmi* .
- (v) *adhikaarii bahulam kaaryam karooti* .

2. Answer the following questions

- (i) *tava svasaa vaastraṇi keena kṣaalayati* ?
- (ii) *tava adhikaarii eetat kaaryam keena kaarayati* ?
- (iii) *tava grṛhee utsava samayee keena bhakṣyam paacayasi*?
- (iv) *chaatraḥa kasmai nakṣatraṇi darśayati* ?
- (v) *śiśum kaḥa dugdham paayayati*?

Cycle-33

Topical Focus : Activities of different professions.
Use of tools of those professions.

Grammatical Focus : Instrumental and ablative case suffixes and the contexts in which they are used.

Ritual : sahasaa 'suddenly' 'at once'

Model Sentences :

M₁ seevakaḥa paraṣunaa vṛkṣam 'Servant cuts the tree with
chinatti. an axe.'

M₂ mama putraḥa hyaḥa ameeri- 'My son has come from
kaa deśaat aagataḥa . America yesterday.'

M₃ cooraḥa loohapaṭṭikayaa
vaataayanam bhitvaa sahasaa
kaaraagṛhaat palaayitaḥa . 'The thief escaped from the
prison by breaking the
window with a crowbar all
of a sudden.'

M₄ seevakaḥa keena vṛkṣam
chinatti ? 'With what does the servant
cut the tree ?'

M₅ tava putraḥa ameerikaa
deśaat kadaa aagataḥa ? 'When did your son come
from America ?'

- M₆ cooraḥa katham vaataayanam 'How did the thief break the
bhitvaa kaaraagrhaat window and escape from the
palaayitaha ? prison ?'

Conversations

- C₁ A. namaskaaraḥa goopaala, 'Hellow Gopal ! How are
api kuśalam ? you?'
- B. aam, kuśalam. api adya 'I am fine. Are you not
kaaryaalayam na coming to the office now ?'
aagacchasi?
- A. na, adya mama grhee 'No, I have some work at
kiñcit kaaryam asti. home.'
- B. kooyam eetat puruṣaḥa 'Who is this person cutting
eetam maargavrkṣam the tree on the road-side?
chinatti? maargavrkṣaaha Trees on the road should
na cheettavyaaha khalu ? not be cut.'
- A. aam, apitu ayam raajya- 'Yes, but he is a
seevakaḥa raajyeena aadiṣ- government servant. He has
ṭaḥa asti. eetasya vrkṣasya been ordered by the
bahavaḥa śaakhaaḥa samii government. Some of the
pavartinaam grhaanaam branches of this tree have
upari sthitaaha.ata eeva extended on the roof of
taasaam śaakhaanaam nearby houses. So he has
krntanaartham ayam come to cut them.'
- B. eevameetat ? baadham. 'Is it so ? alright.'
- C₂ A. mitra moohana, kimartham 'Hellow Mohan, Why have
eetaavanti madhura you brought so much
moodakaani kaaryaalayam puddings to the office? Is it
aanayasi ? kim adya tava your birthday today ?
janmadinam ?
- B. na, mama putraḥa pañca 'No, my son has come from
samvatsaraanantaram America yesterday after 5

ameerikaadeeṣaat hyaḥa
aagataḥ. ataḥ adhunaa
aham atiiva muditaḥ.

years. So I am very happy
now.'

A. eevameevam ? pañca
samvatsaraparyantam kim
tatra karootisma ?

'Is it so?, What was he
doing there for 5 years ?'

B. tatra prathamāni triiṇi
varṣaāṇi viśeṣa
abhyasane vyatītaani.
tadanantaram dvivar-
ṣaparyantam tasya viśva-
vidyaanilayee eeva
paathayati sma.

'First three years were spent
in specialised studies.
Afterwards he was teaching
in his University for two
years.'

A. api punaḥ tatra gamiṣyati?

'Will he go back again?'

B. na, atraiva saḥa udyoga-
sthaḥ bhavitum icchati.

'No, he wants to be
employed here.'

A. baadham, tadeeva varam.

'O.K., that is good.'

C₃ A. halaa jaanaki, paṭhitaa
adya vṛttapatrikaa ?

'O Janaki, did you read the
newspaper today ?'

B. na, koo viśeṣaḥ ? mama
praatareeva kiñcit
leekhanakaaryam aasiit.

'No, what is the news ?
I had some writing work in
the morning.'

A. paśya hyaḥa dehalii
nagarasya kaaraagrhaat
eekaḥa kuprasiddhaḥa
cooraḥa palaayitaḥa.

'Look, a notorious thief
escaped from the prison in
Delhi yesterday.'

B. katham bhavet ? api
bhittim bhitvaa
palaayitaḥa ? bheedana-
yoogyam saadhanam
katham tatra avartata ?

'How could it be ? Did he
break the wall and run
away? How did he obtain
the tools to break the wall
there ?'

A. kathamapi eekam looha-
paṭṭikaam sampaadya
tayaa vaataayanam
bhitvaa palaayitaḥa .

'Somehow he managed to
secure a crowbar and broke
open the window and
escaped.'

B. eevam kim ? manyee saḥa 'Is it ? Hope he will be
 śiighrameeva baddhaḥa captured soon.'
 bhaviṣyati

Vocabulary

paraśuḥu	'axe'	M	bhid	'to break'
loohapaṭṭikaa	'crowbar'	F	bhid (bhinat-)	
kuṭhaaraḥa	'axe'	M	chid (chinat-)	'to cut'
cooraḥa	'thief'	M	sampaaday	'to
kaaraagrham	'jail'	N		obtain'
palaayanam	'escape'	N	aadiś	'to order'
palaayitaḥa	'escaped'	M	kṛt (kṛnt-)	'to cut'
raajyaseeva-	'govern-	M	bandh	'to tie,
kaaḥa	ment ser-		(badhnaa-)	to arrest'
	vantś.		aarooh-	'to climb'
udyooga-	'emplo-	M	mud	'to feel
sthaḥa	yed			happy'
bhittiḥi	'wall'	F	bheedana	'break-
bhaṭaḥa	'guard'	M		ing'
vaataayanaḥa	'window'	M	yoogyam	'worthy'
kuprasid-	'noto-	M	varam	'good,
dhaḥa	rious'			fine'
baddhaḥa	'arrested'	M	khalu	'of
				course'

Teacher's Notes

M₁ In place of seevakaḥa 'servant' substitute

karṣakaḥa 'farmer'	unmattaḥa 'mad man'
takṣakaḥa 'carpenter'	yajamaanaḥa 'owner'
	'master'

M₂ In place of putraḥa 'son' substitute other kinship terms.

In place of ameerikaadeesaat 'from America' substitute the names of other countries and regions and also the terms like

being used as an instrument. It is also used to denote the subject in passive voice. e.g.,

seevakeena by servant	vrkṣakṛntanakaaryam tree-cutting-work	kriyatee is done
--------------------------	--	---------------------

Work of cutting a tree is done by the servant.

It is also used in the following contexts

(1) Cause

tava bhaktyaa priitaḥa.

I am pleased with your devotion.

(because of your devotion).

(2) With words like saha 'with' saakam 'with'

upaadhyayaḥa maṇḍavakeena saha gacchati.

The teacher goes with students.

(3) With *kim, alam* etc.,

alam śrameṇa.

Enough of efforts.

muurkheena kim prayoojanam ?

What is the use of a fool ?

(4) Adverbs of manner

sukheena jīvati.

'One lives with happiness.'

(5) With the word sadṛśaḥa 'similar'

baalakeena sadṛśaḥa.

Similar to the boy.

Ablative case

mama my	putraḥa son	ameerikaadeeśaat from America	aagataḥa has come
------------	----------------	----------------------------------	----------------------

deśaat Ablative case suffix denotes the meaning of moving away or being separated from the other.

It is also used in the following contexts.

- (1) Sense of fear, aversion, carelessness etc.,
 cooraat bhayam 'fear of thief'
 paapaat jigupsaa 'aversion to sin'
 adhikaaraat pramattaḥ 'maddened by power'
- (2) Cause
 meeghaat vṛṣṭiḥ 'rain from cloud'
- (3) Words anya, para, itara, ṛtee, aarabhya etc.,
 'saastraat anyat kaavyam.
 Poetry is different from science.
 tasmaat param.
 After that.
 grhaat aarabhya.
 Beginning from the house.
 aa kailaasaat.
 Starting from Kailas mountains.
- (4) In comparative degree
 raamaat kṛṣṇaḥ balavaan.
 Krishna is stronger than Rama.

Supplement

- (1) Translate into Sanskrit.

He beats his servant with hand.
 I am very much pleased with your poetry.
 Enough of songs, prepare food.
 The teacher came with his students.
 They live with affection for one another.
 Leaves fall from the tree.
 He came back from the town.

She is afraid of the dog.

Saroja is more beautiful than Leela.

(2) Convert the following into passive voice.

śiśuḥ kṣiiram pibati.

baalaha kandukam taḍayati.

baalika vṛttapatrikaam paṭhati.

maanavakaḥ kaavyam paṭhati.

vṛddha kathaanakam kathayati.

Cycle - 34

Topical Focus : Request and enquiry.

Grammatical Focus : Different uses of Accusative and Dative cases

Ritual : vaaram vaaram 'again and again'

Model Sentences :

- | | | |
|----------------|---|---|
| M ₁ | upaadhyaayaḥ baalakam
praśnam apr̥cchat. | 'Teacher asked a question to
the student.' |
| M ₂ | koośaadhikaarii bhr̥tyaaya
veetanam dadaati. | 'Treasurer gives salary to
the servant.' |
| M ₃ | baalaḥ satiirthaaya
maataram moodakam yaacati. | 'The boy asks mother to
give sweets for his friend.' |
| M ₄ | upaadhyaayaḥ baalakam kim
apr̥cchat ? | 'What did the teacher ask
the student ?' |
| M ₅ | koośaadhikaarii kasmai
veetanam dadaati ? | 'To whom does the treasurer
pay salary ?' |
| M ₆ | baalaḥ kasmai kaam
moodakam ayaacat ? | 'Whom did the boy ask
pudding and for whom ?' |

Conversations

- C₁ A. ree prakaaśa, samaaptaḥ 'Oh Prakash! Is your

- tava giirvaṇḍabhaasaayaaha Sanskrit study over ?
abhyaasaaha ?
- B. aam, adhunaiva samaap- 'Yes, just now over.
taha .adya saha klišṭataraḥ Today it was very difficult.
abhavat.
- A. koo viśeeṣaḥ ? api 'What is special? Has the
nuutana paaṭhaḥ new lesson begun?'
aarabdhaha ?
- B. na, parantu gatapaṭhasya 'No, but there was a test on
eekaa laghupariikṣaa the previous lesson. It was
abhavat. saa maukhiḥ oral test, not a written one.'
aasiit. na likhita.
- A. api tava upaadhyayaḥ 'Did your teacher ask every
eekaikam baalakam boy a question ?
praśnam aprcchat ?
- B. na, upaadhyayaḥ baala- 'The teacher asked a
kameekam praśnam question to one boy. That
aprcchat, saha baalakaḥ boy asked another. Thus all
anyam, saha anyameekam. the boys in turn asked
ittham kakṣaayaḥ sarvee questions and got the
baalakaaha praśnaan answers'
aprcchan uttaraṇi ca
alabhanta.
- A. eevameetaḥ ? tat vidhaa- 'Is it so? That method is
nam samīciinam vartate. very good.
- C₂ A. mitra, kaaryaalayasya 'Oh friend, office time is
veelaa atiitaa .api na over. Are you not going
gacchasi gṛham ? home ?'
- B. gantavyam śiighram. 'I should go soon. But our
asmaakam koṣaadhikaarii treasurer has not come yet.
adhunaapi na aagataḥ. Today is our salary day.
adya asmaakam veetana
dinam asti.

- A. api saḥa asyaam 'Will he disburse salary at
veelaayaam veetanam this hour?'
vitarati?
- B. aam, saḥa adhunaa 'Yes, he will come definitely
aagatya avaśyameeva and disburse the salary
veetanam vitarati. now.'
- A. mama maargamadhyee 'I have some work on the
kiñcit kaaryamasti. way. Are you coming with
aagacchasi kim ? śvaḥa me ? You can take salary
veetanam sviikartum tomorrow.
'saknoosi.'
- B. na, aham atraiva sthitvaa 'I will stay here and go
veetanam gr̥hiitvaa home after taking salary. I
aagacchaami. adya mama want to buy some cloth for
putrasya janmadinamasti. my son as today is his
aham tasmai kiñcit birthday.'
vastram kriitum icchaami.
- C₃ A. maataḥa, api tvam 'Mother! will you give me
mahyam anyameekam another sweet ?'
moodakam dadaasi ?
- B. adhunaiva eekam akhaa- 'You ate one just now. You
daḥa. api anyameekam want another?'
icchasi ?
- A. moodakaḥa baturucikaraḥa 'It is very tasty. Can I take
asti. api aham eekam one more ?'
anyamapi gr̥hiitum
'saknoomi ?
- B. adhunaiva khaaditavyaḥa? 'Do you want to eat now
itself?'
- A. anyam mahyam na, mama 'Not for me. I want to give
satiirthaaya eekam one to my friend.'
icchaami.
- B. baadham, maa yaaca 'O.K., Don't ask again and
muhurmuhu. again.'

Vocabulary

veetanam	'salary'	N	madhutam	'sweet'	N
kliṣṭataraḥa	'more difficult'	M	koośaadhikaarii	'treasurer'	M
bhaaṣaṇam	'speech'	N	bhṛtyaḥa	'servant'	M
praśnaḥa	'question'	M	satiirthaḥa	'friend, companion'	M
uttaram	'answer'	N	aarabh	'to begin'	
eevameetat	'is it so?'		laghupariikṣaa	'small test'	F
vaaram vaaram	'again and again'		maukhikii	'oral'	F
vitṛ (vitar-)	'to distribute '				
sviikr	'to accept'				
krii (kriiṇaa-)	'to purchase'				
sahakarmii	fellow worker	M			
	colleague				

Teachers' Note

M₁ In place of praśnam 'question' substitute paaṭham 'lesson' kavitaam 'poetry'.

In place of baalakam 'boy' substitute other nouns denoting girl, student, friend, servant etc.

M₂ In place of bhṛtyaaya 'to servant' substitute karanikaaya 'to clerk' sahakarmiṇee 'to fellow worker'

M₃ In place of moodakam 'pudding' substitute phalam 'fruit' pustakam 'book'
bhoojanam 'meal' vastram 'cloth'

Learners' Notes

vaaram vaaram 'repeatedly' 'again and again'. This reduplicated form is used like *punaḥ punaḥ* and *muhur muhuḥ*.

ree (in C₁) is a term of address used while addressing persons of

inferior status or boys or girls or people familiar to you where no formality or respect is involved.

Grammatical Notes

upaadhyaayaḥ teacher	baalakam boys	praśnam question	apṛcchat asked
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The teacher asked a question to the student.

baalakam and *praśnam* Accusative case suffix has been used twice in this sentence for both direct and indirect objects.

koṣāadhikaarii treasurer	bhṛtyaaya servant-for	veetanam salary	dadaati gives
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The treasurer gives salary to the servant.

Dative case suffix is used for the word denoting the person who is the recipient of the act of giving.

It is also used to express the purpose.

saḥ he	phalaaya fruits-for	vipaṇim shop-to	gacchati goes
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He goes to the shop for (buying) fruits.

Other uses of the dative suffix

- (i) With verbs denoting 'to be angry'
janakaḥ baalaaya kupyati 'The father is angry with the boy.'
- (ii) With the particles *namaḥ* 'salutation' svasti 'hail to'
deevaaya namaḥ 'Salutation to God'
nṛpaaya svasti 'Victory to the King.'

Supplement

Frame at least four questions from each of the following sentences as per the model given below.

Model : nṛpaḥa baalakam praśnam apr̥cchat.

- (i) nṛpaḥa kam praśnam apr̥cchat ?
- (ii) nṛpaḥa baalam kim apr̥cchat ?
- (iii) kaḥa baalakam praśnam apr̥cchat ?
- (iv) api nṛpaḥa baalakam praśnam apr̥cchat ?

- (i) putraḥa pitaram dhanam yaacati.
- (ii) aham vaṇijam eekam pustakam yaacaami.
- (iii) saḥa mahyam vastram dadaati.
- (iv) tee sarvee parasparam praśnaan apr̥cchan.
- (v) taḥa sarvaḥa tatra pustakam paṭhanti.
- (vi) pathikaḥa baalakam panthaanam pr̥cchati.
- (vii) yajamaanaḥa bhr̥tyaaya veetanam dadaati.
- (viii) aarakṣakaḥa cooram taḍḍayati.
- (ix) maataa śiśum kṣiiram paayayati.
- (x) chaatraḥa udyaanee kandukam kriidanti.

Cycle - 35

Topical Focus : Asking directions, Medical treatments etc.

Grammatical Focus : Potential participle
tavya/aniya/ya suffix.

Ritual : iṣat 'a little'

Model Sentences :

- | | | |
|----------------|--|--|
| M ₁ | na, asmin maargee vaahanam
na sthaapayitavyam. | 'No. in this road vehicles
should not be parked.' |
| M ₂ | tatra naamaphalakam
draṣṭavyam | 'One has to look at the
signboard there.' |
| M ₃ | tailakhaadyaani na
khaaditavyaani. | 'Oily dishes should not be
eaten.' |
| M ₄ | api asmin maargee vaahanam
na sthaapayitavyam ? | 'Is parking of vehicles
prohibited in this road ?' |
| M ₅ | vidhaana saudham keena
maargeṇa gantavyam ? | 'Which is the route one has
to take to reach Vidhana
Soudha ?' |
| M ₆ | mayaa kim na khaaditavyam? | 'What dish should I not
eat ?' |

Conversations

- C₁ A. hee mahoodaya,
kimartham
dvicakravaahanam atra
sthaapayasi ? 'Hellow Sir, Why are you
parking your vehicle here ?'
- B. kim atra na
sthaapayitavyam ? 'Can't it be parked here ?'
- A. bhavaan atra phalakam
paśyatu. 'Please look at the sign
board.'
- B. kṣamasva, mayaa tat na
dr̥ṣtam. 'Please excuse me, I did not
see that.'
- A. asmin maargee vaahanaani
na sthaapayitavyaani, iīṣat
kaalaparyantam api na. 'Vehicles should not be
parked in this road, not
even for a short while.'
- B. itaḥ param tathaa na
kariṣyaami. 'I will not do so in future.'
- C₂ A. aham vidhaana saudham
gantum icchaami, keena
maargeṇa gantavyam ? 'I want to go to Vidhaana
Soudha. Which route should
I take?'
- B. kabban udyaanamaargee
gantavyam. 'You must go by Cubbon
Park'
- A. udyaanat kiyat duuram
gantavyam ? 'How far should I go from
the park ?'
- B. tatra naamaphalakam
asti. tat draṣṭavyam. 'There is a sign board. You
have to see that.'
- C₃ A: namaskaaraḥ, hee vaidya
mahoodayaaha. 'Good morning doctor.'
- B. aagaccha, tava kleeśaḥ
kaḥa ? 'Please come, what is your
problem ?'
- A. udaraśuulam maam
baadhatee. 'I am suffering from
stomach pain.'
- B. bhavatu, aham
pariikṣiṣyee 'Alright, I will examine.'

- A. baadham . 'O.K.'
- B. bhayasya kaaraṇam
naasti.auśadham
piitavyam. 'No need to fear. You have
to take medicine.'
- A. mayaa kaṣa aahaaraḥa
bhooktavayaḥa ? 'What food should I take ?'
- B. taila khaadyaani na
khaaditavyaani piṣṭa
padaarthaḥa
varjaniiyaḥa 'You should not take oily
dishes. Starchy food is also
to be avoided.'
- A. tarhi mayaa kimapi
na khaaditavyam ? 'In that case, should I not
eat anything ?'
- B. na, na, annarasaha,
takram, phalarasaha ca
seevitavyaḥa . tuuṣṇiim
śayitavyam. 'No no, you have to take
rice gruel, butter milk, and
fruit juices and sleep
quietly.'

Vocabulary

sthaapay	'to establish, to park'		auśadham	'medicine'	N
naama-	'signboard'	N	bhuj (bhuñk-)	'to eat'	
phalakam			piṣṭapadaar-	'starchy food'	M
taila khaadyam	'fried thing'	N	thaha	'to consume food'	
mahoodayaḥa	'Mister, Sir'	M	seev-	'excuse' me	
kleeśaha	'suffering, illness'	M	kṣamasva	'fear'	
udaraśuulam	'stomach pain'	N	bhayam	'to abandon'	
kaaraṇam	'reason'	N	varj		

Teachers' Notes

M₁ In place of asmin maargee 'in this road' substitute

asmin sthalee 'in this spot' udyaanee 'in the park'
 vipaṇyaam purataḥa 'in front of the shop'
 śaalaayaāḥa aavaṛaṇee 'in the school compound.'

In place of vaahanam 'vehicle' substitute
 dvicakra vaahanam 'bicycle. śakaṭikaam 'cart'
 tricakra vaahanam 'auto rickshaws'

M₂ In place of naamaphalakam 'sign board' substitute
 maargam 'street' vipaṇim 'shop.'

M₃ In place of taila khaadyaani 'fried things'
 moodakaan 'puddings' phalaani 'fruits'

C₁ In place of itaḥ param 'here after' substitute
 punaḥa 'again' śvaḥa 'tomorrow'

Learners' Notes

In C₃, vaidyamahoodayaāḥa plural form is used as honorific singular. Plural form is to be used in addressing teachers, elders, strangers etc., as a mark of respect.

bhavaan 'you,' (honorific) governs the verb in third person singular. Hence bhavaan gacchatu, bhavaan paśyatu etc.

Potential participle and imperative mood have more or less same meaning. But potential participle has greater force like 'should be done' 'it is obligatory that you must do' etc.,

Grammatical Notes

tvayaa	naamaphalakam	draṣṭavyam
by you	sign board	should be seen

The sign board should be seen by you.

Potential participle is formed by adding *tvayā ṇiīya ya* to the root.

When the verbs are intransitive these participles remain in neuter singular like

bhuu - bhavitavyam
sii - 'sayitavyam etc.

When the verbs are transitive these participles agree with the object in gender number and case (like adjectives)

mayaa	paaṭhaḥa	paṭhitavyaḥa
		paṭhaniyyaḥa
mayaa	kathaa	paṭhaniyyaa
mayaa	kaavyam	paṭhaniyam

Supplement

Transform the following sentences by converting the imperative forms of verbs into potential participle forms.

model : tvam baalakam paśya

tvayaa baalakaha draṣṭavyaḥa

- (i) praataḥa pañcavaadane uttiṣṭha
- (ii) anantaram mukham prakṣaalaya.
- (iii) ataḥ param snaanam kuru.
- (iv) deevam puujaya.
- (v) paścaat samskr̥tapaāṭham paṭha.
- (vi) aṣṭavaadane upaahaaram sviikuru.
- (vii) upaahaaram sviikṛtya śaalaam gaccha.
- (viii) saayañkaalee śaalaat aagatya kheela.
- (ix) raatrau paāṭham likha.
- (x) daśa vaadane nidraam kuru.

Self Discovery Unit

Cycle-36

samskṛtam mee roocatee

I like Sanskrit.

kim tava naama ?

What is your name ?

aham moohanaḥa.

I am Mohan.

tvam kim karoṣi ?

What do you do ?

aham maṇavakaḥa.

I am a student.

kva tava janmabhumiḥi ?

Which is your native place ?

beṅgaluur nagarameeva mama
janmabhumiḥi.

My birth place is Bangalore
only.

tava nivaasaḥa kutra ?

Where do you stay?

aham jayanagaree vasaami.

I live in Jayanagar.

kim tava vayaḥa ?

What is your age ?

aham pañcadaśa varṣa
vayaskaḥa.

I am aged fifteen years.

api tvam paṭhaśaalaam
gacchasi ?

Do you go to school?

aam, aham aadarśa
paṭhaśaalaayaam paṭhaami.

Yes, I study in Adarsha
School.

tatra tvam kim paṭhasi ?

What do you study there ?

aham samskr̥tam, aaṅgla bhāṣāam ca paṭhaami.	I study Sanskrit and also English.
tvam kasyaam kakṣāyaam paṭhasi ?	Which class do you study ?
aham daśama kakṣāyaam paṭhaami.	I read in tenth standard.
kim idam pustakam tava hastee ?	What is the book in your hand ?
idam samskr̥ta pustakam.	This is a Sanskrit book.
kim samskr̥tabhāṣāa tubhyam roocatee ?	Do you like the Sanskrit language ?
aam, samskr̥tabhāṣāa mahyam atīva roocatee.	Yes, I like Sanskrit very much.
kim tvam samskr̥ta bhāṣāyaam vyavahartum śaknoosi ?	Can you speak in Sanskrit ?
aam, kakṣāyaam samskr̥ta bhāṣāyaam eeva vyavahāraḥ bhavati.	Yes, only Sanskrit language is used in the class-room.

Exercises

- (1) On the model given in this lesson frame dialogues between
 - (a) a merchant and a customer.
 - (b) a tourist and a resident.
 - (c) a teacher and a new student.
 - (d) two friends who meet after a long time.
 - (e) two authors who meet after a long time.
 - (f) two girls who meet after a long time.
- (2) tubhyam roocatee 'you like' mahyam roocatee 'I like'. Using these expressions frame dialogues between friends about their likes and dislikes.

Cycle - 37

daivii vaak

samskr̥tam naama daivii vaak.
viśvasya puraatanatamaa
bhaaṣaa samskr̥tam.

asya adhyayanasya pracaarasya
ca kaalaḥ ayam aagataḥ.

iyam bhaaṣaa adyaapi
bhaarate vyavahryatee
yadyapi puraataṇa svaruupaat
bhinnam svaruupamasya
vartatee adyatvee.

asyaam bhaaṣaayaam
bhaaratīya samskr̥teeḥ
svaruupam nihitam.

asya saahityam viśaalam
sarvavyaapi ca.

asmaakam samskr̥tiḥ keevalam
samskr̥teṇaiva jñātaṁ
śakyaa.

aneṇaiva asmaakam
puṇyabhūmeeḥ mahat
sammaanam puraa aasiit.

The Divine Language

Sanskrit, the Divine language.
Sanskrit is the most ancient
language of the world.

It is now the time to study it
and propagate it.

Even now this language is used
in India though in a slightly
different form than the one
used in ancient times.

The essence of Indian culture
is enshrined in this language.

Its literature is vast and
extensive.

Our culture can be studied
only through Sanskrit.

Our sacred land was
commanding respect in the
world only because of this.

samskr̥tabhaaṣaayaameeva saa
śaktiḥ yat saa vaidikiim
samskr̥tim punarujjivayitum
kṣamaa.

vaidikii samskr̥tireeva asmin
viśvee punaḥ śāntim
sthaapayitum samarthaa.

aāsaasteē yad bhaaratiyaaha
gr̥hee samskr̥ta pracaaraaya
prayatīsyantee yeena
asmaakam puniitaa
samskr̥tabhaaṣaa viśvasya
samakṣee bhuuyaha api
gauravaaspadam praapnuyaat.

(sriimadananta śayanam
ayyaṅgaar mahodayasya
bhaaṣaṇaamśamidam)

(Sarala Samskr̥ta Śikṣaka IV)

Only the Sanskrit language has
the capacity to revive Vedic
culture.

Only the Vedic culture can
help to establish peace in this
world.

Let us hope that every Indian
will strive for the propagation
of Sanskrit in our houses so
that this language can again
attain the place of honour in
the world.

(From the speech of Mr
Anantasayanam Ayyangar)

Vocabulary

vaak	speech	daivii	divine, godly
vyavahṛyatee	spoken	bhinna	different
nihitam	hidden,	sanmaan	honour,
	enshrined		respect
kṣamaa	capable		

Exercises

- (1) Write five sentences in Sanskrit about Indian culture.
- (2) Write five sentences explaining why Indians should learn Sanskrit.
- (3) Frame a small dialogue between two students enquiring about the culture and language of each other.

Cycle-38

dvau sakhaayau

puraa coola deesee dvau
sakhaayau aastaam.

tayooreekaha vidyaapriyaha.
anyaha dhanapriyaha.

tayooḥ pitarau atiiva daridrau.
tau pitrooḥo aajñayaa videśam
gatau.

vidyaapriyaha tatra
vidyaalayam praviśya vidyaam
adhiitavaan.

anyaha kasyaapi śreṣṭhinaḥ
aapaṇee vyaapṛtaḥ.
prabhuutam vittam arjayati
sma.

daśavarṣaanantaram tau
svadeśam pratyagatau.

Two friends

Once upon a time there were
two friends in Chola country.

One of them was study-minded
The other was interested in
wealth.

Their parents were very poor.
They went out of their country
as commanded by their
parents.

The one interested in learning
got admitted himself to a
school and obtained education.

The other was employed in the
shop of a merchant and earned
a good amount of money.

After ten years they returned
to their country.

maargee dhanapriyasya
dhanabhaaṇḍam cooraḥa
apaaharan.

On the way the money purse
of Dhanapriya was stolen by
the thieves.

teena saḥa nirdhanaḥa
abhavat.

Hence he became penniless.

svadeeṣee vidyaapriyam dr̥ṣṭvā
raajaa tam mantripadee
nyayoojayat.

In their native country the
King came to know about the
learned man and made him a
minister.

dhanapriyaḥa jiiivikaartham
gatyāntaram na paśyan
tasyaiva mantriṇaḥa seevakāḥa
abhavat.

Dhanapriya did not see any
other means of livelihood and
became a servant of that
minister.

ata eeva vidyaadhanam sarva
dhanaat pradhaanam iti
janaaḥa vadanti.

That is why the people say
that education is the greatest
wealth of man.

Vocabulary

as	'to be'	aastaam	'were' (dual)
daridraḥa	'poor'	praviś	'to enter'
śreeṣṭhii	'merchant'	arj(ay)	'to earn'
jiiivikaa	'livelihood'	vad	'to speak, to tell'
prabhuutam	'much'		

Notes

- (1) Note the dual forms of nouns, pronouns and verbs used in the above passage.

sakhaa	friend	sakhaayau	two friends
pitaa	father	pitarau	two fathers
daridraḥa	poor man	daridrau	two poor

saḥa	he	tau	those two persons
tasya	his	tayooḥo	their (two persons)
aasiit	(he) was	aastaam	(those two) were
gataḥa	(he) has gone	gatau	(those two) have gone

(2) aajñāa 'command' aajñāyaa 'by the command'
 adhiitavaan 'learned'
 śreesthii 'businessman' śreesthinaḥa (Genitive)
 prabhuutam 'much'
 niyoojayati 'he) appoints' nyayoojayat 'he) appointed'

Exercises

Answer the following questions.

- (1) sakhaayau kutra astaam ?
- (2) tau kiidṛṣau ?
- (3) kutaḥa tau videeśam gatau ?
- (4) vidyaapriyaḥa tatra kim akaroot ?
- (5) dhanapriyaḥa kim akaroot ?
- (6) kadaa tau svadeeśam aagatau ?
- (7) maargee cooraḥa kim akurvan ?
- (8) vidyaapriyam kaḥa mantripadee nyayoojayat?
- (9) dhanapriyaḥa kim akaroot ?

Cycle - 39

caturaḥa baalakaha

goopaaloo naama kaścana
baalaḥa mitraiḥi saha kuupasya
samiipee kriḍati sma.

saha tatra aagatam kañcana
cooram apaśyat.

goopaalaḥa budhyaa tam
vañcayitum aicchat.

saha kuupasya tiiram gatvaa
kuupoodakam viikṣamaaṇaḥa
bhṛśam aakrośat.

cooraḥa abhaaṣata: baala, kim
eevam aakrośasi iti .

baalaḥa sagadgadam avadat
madiiyaha muktaahaaraḥa
eetasmin kuupee apatat.

yadī tvam kuupam avatiirya
haaram aadaaya prayaccheḥe
tarhi mama pitaa tubhyam
bahumuulyam paaritoosikam
dadyaat iti.

The clever boy

A boy by name Gopal was
playing with his friends near a
well.

He saw a thief coming that
side.

Gopal wanted to cheat him by
trick.

He went near the well and
started crying loudly looking at
the water of the well.

The thief asked 'O boy ! Why
are you crying like this ?'

The boy replied in a stuttering
voice 'My pearl necklace has
fallen into this well.

If you could get into the well
and take out the necklace my
father may give you a costly
present.'

tadaakarnya saha muudhaḥa
cooraḥa baalakam viśvasya
svavastraadikam tiiree nikṣipya
kuupam avaatarat.

Hearing this that foolish thief
believed the boy and kept his
clothes and other things on the
bank and descended into the
well.

caturro goopaalaha coorasya
vastraadikam aadaaya
satvaram palaayitaha.

The clever Gopala took up the
clothes and other objects of the
thief and ran away quickly.

Vocabulary

kuupaḥa	'well'	viikṣ-	'to look'
bhr̥ṣam	'loudly'	aakroś-	'to cry'
sagadgadam	'with choked throat'	bhaaṣ-	'to speak'
avatar-	'to descend'	bahumuulyam	'costly'
paaritoosikam	'present, gift'	aakarṇay-	'to listen'
muudhaḥa	'foolish'	viśvas-	'to believe'
nikṣip-	'to keep'	satvaram	'swiftly, fast'

Exercise

Answer the following.

goopaalaha kutra kriidati sma ?
tadaa kaḥa tatra aagataḥa ?
tam dṛṣṭvaa goopaalaha kim akaroot ?
cooraḥa kim apr̥cchat ?
baalakaha kim avadat ?
cooraḥa kimartham kuupam avaatarat ?
baalaha tadaa kim akaroot ?

Cycle-40

alasaha baalakaha

eekaha baalakaha aasiit.

saha alasaha abhavat.

saha nityam paatha saalaam na
agacchat.

saha kakshaayaaha kaaryam
samyak na akaroot.

saha eekasmin dinee adya
aham paatha saalaam na
gamiyaami, udyaanee gatvaa
kandukam kriidishaami iti
acintayat.

tataha saha udyaanam
agacchat.

udyaanee kaha api baalaha na
aasiit.

saha eekam kaakam apasyat.

saha avadat ree kaaka,
aagaccha, mayaa saha ramasva
iti.

The Lazy Boy

There was a boy.

He became lazy.

He did not go to school every
day.

He was not doing his class
work properly.

One day he thought 'today I
will not go to school, I will go
to park and play ball there.'

Then he went to the park.

There were no boys in the
park.

He saw a crow.

He asked 'O crow, come and
play with me.'

kaakaḥ mama kaaryam
vartate, avakaśaḥ naasti,
tvameeva kheela iti avadat.

The crow said 'I have work. I
have no time to spare. You
play alone.'

tataḥ saḥ eekam
saaramēyam apaśyat.

Then he saw a dog.

saḥ tam sambodhya ree
saaramēya, aagaccha mayaa
saakam kṛiḍa iti avadat.

He called it and told 'O dog,
come, play with me.'

saḥ saaramēyaḥ mama
kaaryam vartate, aham
alasaḥ naasmi, tvameeva
kheela iti avadat.

The dog replied 'I have work. I
am not lazy. You play
yourself.'

tataḥ saḥ śukam apaśyat.

Then he saw a parrot.

śukaḥ api mama veela na asti
iti avadat.

The parrot also informed him
that it has no time to spare.

tataḥ saḥ eekam pipīlikaam
ayaacat ree pipīlikee, mayaa
saḥ ramasva iti.

Then he requested an ant 'Oh
ant, please play with me.'

saa api mama veelaa na asti iti
avadat.

The ant also replied that it has
no time.

tataḥ saḥ baalakaḥ
acintayat, asmin samsaaree
khagaḥ, mṛgaḥ kīṭaḥ
api alasaḥ na santi.

Then the boy thought 'In this
universe birds, animals and
insects are also not lazy.'

ahameeva kimartham alasaḥ
bhavaami iti.

Why should I alone be lazy ?

tadaa saḥ paṭhaśālaam
gatvaa paṭham apaṭhat,
paṇḍitaḥ ca abhavat.

He then went to school,
learned all lessons and became
a scholar.

Vocabulary

alasaḥa	'lazy'	nityam	'daily'
samyak	'well, properly'	saaramēyaha	'dog'
avakaśaḥa	'free time'	samboodh-	'to address, call'
śukaḥa	'parrot'	pipiilikaa	'ant'
khagaḥa	'bird'	mṛgaḥa	'animal'
kiiṭaḥa	'insect'	paṇḍitaḥa	'scholar'

Exercise

- (1) Frame sentences in Sanskrit using the following words and phrases.

acintayat.

avakaśaḥa naasti.

mayaa saakam.

pipiilikaa.

mama veelaa naasti.

- (2) Rewrite the story in the form of a dialogue between the boy and other animals.

Cycle-41

jananii janmabhumiśca
svargaadapi gariiyasii

maataa maatr̥bhumiśca dvee
eeva eete śreṣṭhēe.

baalakasya kṛtee maatuḥu
sahajam preema vartatee.

mama baalakaha sadaa sukhii
guṇavaan vidvaan ca bhavēt
iti tasyaaha abhilaasaha.

putraha api maataram
sarvaadhikaam manyatee.

maanavaḥa kadaacidapi
maatuḥu aanṛṇyam gantum na
samarthaḥa.

yatra maanavaḥa janma
labhatee saa eeva tasya
janmabhumihi.

saa maanavasya sarvadaiva
aadaraniiyaa jaayatee.

maanavaḥa kutraapi bhavatu
saḥa janmabhuumim sadaa
smarati.

Mother and motherland
are greater than heaven.

Mother and motherland are
the two precious things.

Mother has natural affection
for her child.

Her desire is to have her child
happy, virtuous and learned.

Son also respects his mother
more than anything else.

Man cannot free himself
completely from his
indebtedness to mother.

The place where man is born
is known as his motherland.

That is always adorable for
man.

Wherever he may be, man
always remembers his
motherland.

svadeśasya unnayanam
asmaakam paramoo dharmaha.

It is our duty to strive for its progress.

adya asmaakam deśaḥ
svatantraḥ asti.

Now our country is independent.

tasya unnatiḥ rakṣaa ca
asmaakam paramoo dharmaha.

Our foremost duty is to work for its progress and protection.

nisvaartha deśabhakti-
bhaavanaa bhavyaa.

Selfless devotion and patriotism is always good.

Vocabulary

jananii	'mother'	janmabhū- miḥi	'motherland'
svargaat	'than heaven'	gariiyasii	'greater' F
śreeṣṭhee	'best, excel- lent' F. Dual	kr̥tee	'for the sake of'
sahajam	'natural, pure'	vidvaan	'learned'
abhilāṣaḥ	'desire'	sarvaadhikam	'more than anything else'
aanṛṇyam gantum	'to free oneself from debt or obligation'	samarthaḥ	'capable'
sarvadaa	'always'	aadaraṇiīyaa	'worthy of respect' F
smṛ (smara)	'to remember'	unnayanam	'uplift, progress'
parama	'supreme, great'	nisvaartha	'selfless' F
deśabhaktiḥ	'patriotism'	bhavyaa	'great'

Notes

Note the sandhi changes.

janmabhūmiḥi + ca janmabhūmiśca

svargaat + api	svargaadapi
kadaacit + api	kadaacidapi
sarvadaa + eeava	sarvadaiva
kutra + api	kutraapi
paramaḥa + dharmaha	paramoo dharmaha

Exercise

On the model given in the lesson, write five to ten sentences about your 'father' 'mother' 'village' and 'school'.

Cycle-42

subhaaṣitaani

Great Sayings

keeyuuraa na vibhuuṣayanti puruṣam
haaraa na candroojvalaa
na snaanam na vileepanam
na kusumam naalaṅkr̥taa muurdhajaaha
vaanyeekaa samalaṅkarooti puruṣam
yaa samskr̥taa dhaaryatee
kṣiiyantee khalu bhuuṣaṇaani
satatam vaagbhuuṣaṇam bhuuṣanam.

Neither bracelets, nor necklaces shining like moon beautify a person, nor bathing, smearing, flowers or well decorated hair beautifies a person. Only well refined and cultured speech renders charm to a person. All ornaments wear away in course of time. Refined speech is the only perpetual ornament for him.

praarabhyatee na khalu vighna bhayeena niicaiḥi
praarabhya vighnavihataa viramanti madhyaaha
vighnaiḥi punaḥ punarapi pratihanyamaanaaha
praarabdhhamuttamajanaa na parityajanti.

No work is started by men of low spirit due to fear of obstacles. Ordinary men begin the work but stop it as and when they are

confronted by obstacles. But men of noble spirits do not give up any work after undertaking it.

prathama vayasi piitam
 tooyamalpam smaranataha
 sirasi nihitabhaaraa
 naalikeeraa naraanaam
 dadati jalamanalpasvaadam
 aajivitaantam
 nahi krtamupakaaram
 saadhavoo vismaranti.

The coconut trees remember small quantities of water drunk in their earlier days and carry loads on their heads to repay the men with delicious water (tender coconut water) till their life-time. Noble people never forget the goodness done to them.

Vocabulary

keeyuuraaha	'bracelets'	candroojvalaa	'bright like moon'
muurdhajaaha	'hair'		
viram-	'to stop'	praarabh-	'to begin'
pratihan-	'to strike'	parityaj-	'to abandon'
	'to beat'	vismr-	'to forget'
tooyam	'water'		

Exercises

1. Answer the following :

- puruṣam kim vibhuuṣayati ?
 puruṣam kaani na vibhuuṣayanti ?
 api bhuuṣaṇaani śaaśvataani kim ?
 niicaiḥ kimartham na praarabhyatee ?
 uttama janaaha kim kurvanti ?

naalikeeraḥa aajiivitaantam kim dadati ?
naaliikeeraḥa kim smarati ?
saadhavaḥa kim na vismāranti ?

2. Narrate the poems in prose order.
3. Rewrite the poems in the forms of dialogues.

Cycle-43

śakuntalaaduṣyantayooḥo prathamaha paricayaḥa

raajaa: (śakuntalaabhimukhaḥa
bhuutvaa) api tapaḥa
vardhatee?

(śakuntalaa saadhvasaat
avacanaa tiṣṭhati)

anasuuyaa : idaaniim
atithiviśēṣa laabheena.

halaa śakuntalee gaccha
uṭajam. phalamiśram arghyam
upahara.idam paadoodakam
bhaviṣyati.

raajaa : bhavatiinaam
suunṛtaiva giraa kṛtam
aatithyam.

priyamvadaa : teena hi asyaam
śiitalaayaam veedikaayaam
muhuurtaṁ upaviśya
pariśramavinoodam karootu
aaryaḥa.

raajaa : yuuyam api aneena
karmaṇaa pariśraantaaha.

King : (turning towards
Shakuntala) Does your penance
progress well ?

(Shakuntala stands speechless in
confusion)

Anasuya : Yes , since we got a
distinguished guest now.

Dear Shakuntala, go to the
hermitage, bring materials of
worship with fruits. This will
serve as water for washing his
feet.

King : Your courteous words
have done me the hospitality.

Priyamvada : Then your
honour will please be seated
for a while on this platform
which is cool, and refresh
yourself.

King : You too are fatigued by
your work.

anasuuyaa : halaa śakuntalee,
ucitam paryupaasanam
atithiinaam atra upaviśaamaḥa.

śakuntalaa : (aatmagatam) kim
nu khalu imam preekṣya
tapoovana yiroodhinoo
vikaarasya gamaniiyaa asmi
samvṛttaa.

raajaa : ahoo, sama vayoo
ruupa ramaṇiiyam
bhavatiinaam sauhaardam.

priyamvadaa : (janaantikam)
anasuuyee, kaḥa eeṣa
caturagambhīraakṛtiḥ
madhuram priyam aalapan
prabhaavavaan iva lakṣyatee ?

anasuuyaa : sakhii, mama api
kautuuhalam asti. pṛcchaami
taavat eenam. (prakaasam)
aaryeeṇa katamaḥa
raajarṣivamaśaḥa alamkriyatee?
kim nimittam tapoovana
gamanapariśramasya aatmaa
padam upaniitaha ?

śakuntalaa : (aatmagatam)
hr̥daya, eeṣaa tvayaa
cintitaanyanasuuyaa
mantrayatee.

raajaa : (aatmagatam) katham
idaaniim aatmaanam
niveedayami bhavatu eenam

Anasuya : Dear Shakuntala, it
is but proper for us to give
company to the guests. Let us
sit here.

Shakuntala : (To herself) How
is it that on seeing him I have
been susceptible to an emotion
which is quite uncommon in a
hermitage ?

King : Oh, the friendship
among you is really delightful
because of your equality of age
and beauty.

Priyamvada : (Aside) Dear
Anasuya, who indeed is this
person ? Endowed with
intelligence and a dignified
personality and speaking
sweetly and pleasantly he
appears to be a great man.

Anasuya : Friend, I am also
curious to know that. I will
just ask him. (Aloud) Which
one is the royal family adorned
by your honour ? What has
subjected your honour to this
toil of entering into this
hermitage?

Shakuntala : (to herself) O my
heart, Anasuya is giving
expression to your thoughts.

King : (to himself) Now how
shall I declare myself! Well, I
shall tell her (aloud) Good
lady, I

vakṣee. (prakaaśam) bhavati,
 yaḥ pauraveṇa raajñāa
 dharmādhikaaree niyuktaḥ
 saḥ aham avighna kriyāa
 upalambhaaya dharmāraṇyam
 āyātaḥ.

anasuuyā : sanaathāḥ
 idaaniim dharmāaraṇyaḥ.

am the person appointed by
 the King of Puru race, to
 guard the religious rites and
 hence I have come to this
 sacred grove to see that the
 religious rites practiced here
 are free from obstacles. ~

Anasuya : Now the pious
 performers have a protector in
 you.

[From Kalidasa's drama Shakuntala Act I]

Vocabulary

saadhvasam	'fear'	atithiḥ	'guest'
utajaḥ	'hut'	arghyam	'water offered to the hands of a guest'
veedikā	'raised platform'	muhuurtam	'for a while'
vikaaraḥ	'emotion'	sauhaardam	'friendship'
aalap	'to speak'	nimittam	'reason'
giiḥ	'speech'		

Exercises

1. Answer the following :

- raajaa kutra aagataḥ ?
 raajaa śakuntalaam kim pr̥cchati ?
 saḥ katham pariśramavinoodam karooti ?
 tee sarvee kutra upaviśanti ?
 anasuuyā raajaanam kim pr̥cchati ?
 raajaa katham ātmaanā nivedayati ?
 katham āśramavaasinaḥ sanaathāḥ abhavan ?

2. Use the following in your own sentences :

atithiinaam paryupaasanam.

kṛtam aatithyam.

tapoovana viroodhinoo vikaaraḥ.

kautuuhalam asti.

dharmaadhikaaree niyuktaḥ.

sanaathaḥ vayam.

yuuyam āpi pariśraantaḥ.

Cycle -44

śakuntalaaduṣyantayooho prathamaha paricayaḥa (continued from the previous cycle)

sakhyau : halaa śakuntalee
yadi atra adya taataḥa
sannihitaḥa bhaveet.....?

śakuntalaa : tataḥa kim
bhaveet ?

sakhyau : imam jīvita
sarvasveena api atithiviśeṣam
kṛtaartham kariṣyati.

śakuntalaa : yuvaam upectam.
kimapi hrdayee kṛtvaa
mantrayeethee. na yuvayooḥo
vacanam śroṣyaami.

raajaa : vayam api
bhavatyooho sakhiigatam
kimapi prcchaamaḥa.
sakhyau : aarya,anugraha
iyam abhyarthanaa.

The two friends : Dear
Shakuntala, if father were to
be present here today

Shakuntala : What would
happen then ?

Friends : He would make this
distinguished visitor happy by
offering the most precious
treasure of his life .

Shakuntala : Get away both of
you. You speak with something
in your mind. I won't listen to
your words.

King : May we also ask
something about your friend ?

Friends : Noble Sir, this
request is indeed a favour
shown to us.

raajaa : bhagavaan kaaśyapaḥ
śāśvate brahmaṇi sthitaḥ iti
prakaśaḥ .iyam ca vaḥ sakhii
tadaatmajaa iti katham eeta ?

King : It is well known that
the revered Kashyapa is in
perpetual celibacy. How is it
that this friend of yours is his
daughter ?

anasuuyaa : śrunootu aaryaḥ,
asti kauśikaḥ iti gootra
naamadheeyaḥ mahaa
prabhaavaḥ raajarṣiḥ .

Anasuya : May your Honour
please listen. There is a
powerful royal sage whose
family name is Kaushika.

raajaa : asti, śruuyatee.

King : Yes, I have heard.

anasuuyaa : tam aavayooḥ
priyasakhyaaḥ prabhavam
avagaccha. teena ujjhitaayaḥ
śariira samvardhanaadibhiḥ
taata kaśyapaḥ asyaaḥ pitaa.

Anasuya : Know him to be the
father of our friend. But as she
was abandoned by him, father
Kashyapa became her father
because of bringing her up.

raajaa : ujjhita śabdeṇa
janitam mee kautuuhalam.
aamuulaat śrootum icchaami.

King : The word 'abandoned'
roused my curiosity. I would
like to hear from the
beginning.

anasuuyaa : śrunootu aaryaḥ.
gautamii tiiree puraa kila tasya
raajarṣeḥ ugree tapasi
vartamaanasya kimapi jaata
'saṅkaiḥ deevaiḥ meenakaa
naama apsaraa preeṣitaa
nityamavighnakaarinii.

Anasuya : Please listen, Sir,
Formerly on the banks of
Gautami the royal sage was
absorbed in severe penance.
Gods, apprehensive of his
penance, sent the nymph
Menaka to detract him from
his severe discipline.

raajaa : asti eeta anya
samaadhi bhiirutvam
deevaanaam.

King ; Yes, the gods are afraid
of others practising penance.

anasuuyaa : tataḥ
vasantaavataara samayee
tasyaaḥ unmaadayitr ruupam
prekṣya

Anasuya : Then at the dawn of
Spring season the sage saw the
maddening beauty of her

raajaa : parastaat jñāyata
eeva. sarvathaa apsara
sambhavaa eeṣaa.

anasuuya : atha kim.

raajaa : maanuṣīṣu asya
ruupasya sambhavaḥa katham
vaa syaat ? prabhaataralam
jyootiḥi vasudhaatalaat na
udeeti.

King : I understand what
followed then. She is indeed
born of a nymph.

Anasuya : Yes, of course.

King : How else could there be
a beauty of this kind among
the mortals ? The quivering
flash of lightning does not rise
from earth.

[From Kalidasa's drama Shakuntala Act I]

Vocabulary

sannihitaḥa	'present'	jīvitasarvasvam	'most cherished treasure in life.'
anugrahaḥa	'favour'	abhyarthanaa	'request'
aatmajaa	'daughter'	prabhavaḥa	'source'
ujjhitaa	'abandoned'	aamuulaat	'from the beginning'
preeṣitaa	'sent'	unmaadayitr	'intoxicating'
vasudhaa	'earth'		

Exercises

1. Answer the following

raajaa sakhiigatam vṛttaantam katham prcchati ?
śakuntalaa katham kaṇvasya putrii abhavat ?
saa katham sañjaataa ?
saa keena ujjhitaa ?
deevaiḥi kimartham meenakaa preeṣitaa ?

2. Use the following in sentences of your own :

jīvitasarvasvam.

janitam kautuuhalam.
śrootum icchaami.
unmaadayitṛ ruupam.
vasantaavataara samayee.

Cycle-45

subhaaṣitaani

Great Sayings

yadaa kiñcijñooḥam dvipa iva madaandhaḥa samabhavam.
tadaa sarvajñooṣmiiti abhavadavaliptam mama manaḥa.
yadaa kiñcit kiñcit budhajana sakaśāadavagatam.
tadaa muurkhoosmiiti jvara iva madoo mee vyapagataḥa.

When I knew little, I was puffed up with pride like an elephant with rut. I was arrogant with the feeling that I knew everything under the sun. When I started learning little by little in the company of learned people, like fever subsiding, my arrogance also vanished and I realized that I was a fool.

cetee satpuruṣaḥa paraarthaghaṭakaḥa
svartham parityajya yee
saamaanyaastu paraarthamudyamabhṛtaḥa
svaarthaaviroodheena yee
teemii maanuṣaraakṣasaḥa parahitam
svaarthaaya nighnanti yee
yee nighnanti nirarthakam parahitam
tee kee na jaaniimahee.

Those who work for the good of others at the cost of their own interests are the noblest among men. Those who work for the good of others

without prejudice to their personal interests are the normal ones. Those who harm others for their own good are the demons among men. But we do not know how to label those who harm others for no purpose.

yaḥa priṇayeetsucaritaiḥ pitaram sa putroo
yadbhartureeva hitamicchati tat kalatram
tanmitramaapadi sukhee ca samakriyam yat
eetat trayam jagati puṇyakṛtoo labhantee.

A son, who delights his father by virtuous deeds, a wife who desires the welfare of her husband, a friend who behaves the same way both in adversity and prosperity – only a lucky person will get these three in the world.

[from Bhartṛharis' Niti Satakam]

Vocabulary

dvipaḥa	'elephant'	madaandhaḥa	'arrogant'
sarvajñaḥa	'great scholar'	priṇayati	'pleases'
kalatram	'wife'	puṇyakṛtaḥa	'lucky, blessed'

Exercises

1. Answer the following :

madaha kadaa vyapagataḥa ?

sarvajñaḥa asmi iti kadaa madaandhaḥa abhavat ?

satpuruṣasya lakṣaṇam kim ?

kee saamaanyaaha ?

maanusaaraakṣasaaha kim kurvanti ?

yee nirarthakam parahitam nighnanti, tee kee ?
satputrasya kim lakṣaṇam ?
kaa uttamaa bhaaryaa ?
mitrasya lakṣaṇam kim ?
punyakṛtaḥ kim labhante ?

Cycle -46

aṅguliīyakadaṛśanam

rakṣiṇau : (puruṣam
taaḍayitvaa) aree kumbhiiraka,
kathaya kutra tvayaa eetat
raajakiīyam aṅguliīyakam
samaasaaditam ?

puruṣaḥ : prasiidantu
bhaavamīśraaḥ, na aham
iīdṛṣa karmacaarii.

prathamāḥ : kim śoobhanaḥ
braahmaṇa iti kṛtvaa
mahaaraajeena pratigṛahoo
dattaḥ ?

puruṣaḥ : śrunuta idaaniim,
aham śakraavataara abhyantara
vaasii dhiivaraḥ .

dvitiiyaḥ : paaṭaccara, kim
asmaabhihi jaatihi pṛṣṭaa ?

syaalaḥ : suucaka, kathayatu
sarvam anukrameṇa.

Sight of the Ring

The Two Guards : (beating
the man) You thief, tell us
where did you find this royal
ring ?

Man : Sir, please be gracious,
I am not a person of that kind
of guilt.

First Guard : Then, did the
king take you to be a brahmin
and present this to you ?

Man : please listen now, I am
a fisherman living near
Shakravatara.

Second Guard : Robber, did
we ask your caste ?

Police Officer : Suchaka, let him
tell everything straight.

ubhau : yadaavutta
aajñāpayati, kathaya.

Both : As you command, Sir,
speak on.

puruṣaḥ : aham matsya
bandhanoopaayaiḥ kuṭumba
bharaṇam karoomi.

Man : I support my family by
catching fish.

śyaalāḥ : (vihasya) viśuddhaḥ
idaaniim aajīvaḥ.

Officer : (laughing) A pious
life indeed !

puruṣaḥ : bhartaḥ, maa
eevam bhaṇa.

Man : Master, please don't
say so.

śyaalāḥ : tatastataḥ ?

Officer : O.K., then ?

puruṣaḥ : eekasmin divasee
khaṇḍaśaḥ roohitamatsyaḥ
mayaa kalpitaḥ. tasya
udaraabhyantaree idam
aṅgulīyakam dṛṣṭam. asya
vikrayaaya darśayan
bhaavamisraiḥ gr̥hiitaḥ.
maarayata vaa muñcata vaa.

Man : One day, I started
cutting a red fish into pieces.
This ring was seen inside its
belly. While showing this to
sell, I was caught by you
gentlement. You may now kill
me or release me.

śyaalāḥ : jaanuka,
matsyabandha eeva
nissamśayam. raajakulam eeva
gacchaamaḥ.

Officer : Januka, he is a
fisherman. There is no doubt
about it. We shall go to the
Royal Palace.

rakṣīṇau : tathaa, gaccha aree
granthibheedaka !

Guards : Well, walk on you
cut-purse !

śyaalāḥ : suucaka, imam
goopuradvaaree
pratipaalayataṁ, bhartreeḥ
niveedya śaasanam pratiikṣya
niṣkraamaami.

Officer : Suchaka, guard this
fellow at the towar gate, I will
report to the king and come
back with orders.

(niṣkraantaḥ śyaalāḥ)

(Exit Officer)

prathamāḥ : jaanuka, mama
hastau asya vadhasya

First Guard : Januka, my
hands are throbbing to tie on

sumanasaḥa pinaddhum
sphuratau.

him the garland for his
execution.

puruṣaḥa : na arhati bhaavaḥa
akaaraṇa maaraṇaḥa bhavitum.

Man : Master, it is not proper
on your part to kill a man
without any cause.

dvitiiyaḥa : (vilookya) eeṣaḥa
nau svaamii patrahastaḥa
raajaśaasanam pratiṣya
itoomukhaḥa dṛsyatee.
gr̥dhrabaliḥi bhaviṣyasi, śunaḥa
mukham vaa drakṣyasi.

Second Guard : (Beholding)
Here comes our master with a
letter in his hand. He has
received the orders from the
king. You will become a prey
to the vultures or see the
mouth of a dog.

śyaalaḥa : (praviṣya) suucaka,
mucyataam eeṣaḥa jaloopaḥiivii.

Officer : (Entering) Suchaka,
release this fisherman.

suucakaḥa : eeṣaḥa
yamasadanam praviṣya
pratinivṛttaḥa (iti puruṣam
parimuktabandhanam karooti.)

Suchaka : This man has come
back from the abode of the
God of Death. (Releases the
man from the bonds)

puruṣaḥa : (śyaalam
praṇamya) bhartaḥa tvadiiyam
mee jiiivitam .

Man : (saluting the officer)
Sir, I owe you my life.

śyaalaḥa : eeṣa aṅguliiyaka
muulya sammitaḥa prasaadaḥa
api daapitaḥa .

Officer : His Majesty has also
ordered a present equal to the
value of the ring.

puruṣaḥa : bhartaḥa
aṇugṛhiitaḥa asmi.

Man : Sir, I am obliged.

[From Kalidasa's Shakuntala Act VI]

Vocabulary

taad(ay)

'to beat'

śoobhanaḥa

'auspicious'

pratigrahaḥa
sphurati

'present'
'throbs'

dhiivaraha
sammitaha

'fisherman'
'in conformity
with'
'equal to'

Exercises

1. Transform into passive voice .

aham kuṭumbabharanam karoōmi .
kathayatu sarvam anukrameṇa .
vayam jaatim prcchaamaḥa
aham idam aṅguliyaḥam apaśyam.

2. Transform into active voice

asmaakam svaamii itoomukhaḥa drsyatee.
mucyataam eeṣaḥa jaaloopajiiivii .
aham bhaavamīśraiḥi grhiitaha .
mahaaraajeena pratigrahaḥa dattaha .
tvayaa kuṭra eetat aṅguliyaḥam samaasaaditam ?

3. Use the following in your own sentences

kuṭumbabharanam karoomi
nissamśayam
pratipaalayatu
akaaraṇa maaraṇaḥa
pratinivṛttaḥa

4. Identify the words and expressions of abuses hurled at the fisherman by the police guards.

Cycle-47

**karna śakrayooḥo
samvaadaḥa**

śakraḥa : bhoo karna,
mahattaram bhikṣaam yaacee.

karnaḥa : dhṛdham priitaḥa
asmi .namaskaroomi .

śakraḥa : (aatmagatam) kim nu
khalu mayaa vaktavyam ! yadi
diirghaayurbhava iti vakṣyee
diirghaayurbhaviṣyati. yadi na
vakṣyee muudhaḥa iti maam
paribhavati. bhavatu,
(prakaaśam) bhoo karna,
suurya iva candra iva
himavaan iva saagara iva tee
yaśaḥa tiṣṭhatu.

karna : bhagavaṇ, kim na
vaktavyam diirghaayuhu
bhaveti, athavaa eetat eeḥa
śoobhanam. dharmaha yatnaiḥi
puruṣeeṇa saadhyaha
prajaapaalana maatra budhyaa

**Dialogue between Karna
and Shakra .**

Shakra : Oh, Karna, I beg for
a mighty favour (alms).

Karna : I am highly pleased. I
salute you.

Shakra : (to himself) what shall
I say to him ? If I bless him
'long live' he will live long. If
I do not say so, he will
condemn me as a fool. Well,
(openly) Oh Karna, may your
fame last like the sun, the
moon, the Himalayas and the
Ocean.

Karna : Revered Sir, why
should you not say 'live long'?
Or, this alone is good. Virtue
can be attained with effort by
men. When the bodies are
slain in protecting the subjects

hateeṣu deecheṣu guṇaāḥa
dharantee. bhagavan,
kimicchasi ? kim aham
dadaami ?

the virtues survive. Sir, what
do you desire ? What shall I
offer ?

śakra : mahattaram bhikṣaam
yaacee .

Shakra : I beg for a mighty
favour.

karnaḥa : mahattaram
bhikṣaam bhavatee pradaasyee.
śruuyataam madvibhavaāḥa.
tr̥pta vatsaanuyaatram vihita
kanakaśṛṅgam goo sahasram
dadaami.

Karna : I will grant you a
mighty favour. Please listen to
what I possess. I will give you
thousand auspicious young
cows, their horns tipped with
gold and followed by contented
calves.

śakraḥa : goo sahasram iti !
muhuurtam kṣiiram pibaami.
na icchaami karna, na
icchaami.

Shakra : A thousand cows ! I
can drink milk for a short
while. No, I don't want that
Karna, I don't want.

karna : kim na icchati
bhavaan! idamapi śruuyataam.
maanya kaamboojajaatam
bahusahasram vaajinam tee
dadaami.

Karna : You don't wish that ?
Then please listen. I will offer
you thousands of excellent
horses of Kamboja breed.

śakraḥa : aśva iti !
muhuurtakam aaroohaami, na
icchaami karna.

Shakra : What ? Horses ? I
may ride them for a while.
No, I don't want them.

karnaḥa : kim, na icchati
bhavaan ! sitanakha
daśanaanaam vaaraṇaanaam
aneekam vṛndam dadaami.

Karna : What ! you don't
want them ! I will give you
many herds of elephants with
white tusks and nails.

śakraḥa : gaja iti ? muhuurtam
aaroohaami, na icchaami karna.

Shakra : Elephants ? I may
ride them for a while. No, I
don't want them.

karnaḥa : aparyaptam
kanakam dadaami .

śakraḥa : na icchaami karna.

karnaḥa : teenahi jitvaa
prthiviim dadaami .

śakraḥa : prthivyaa kim
kariṣyaami ?

karnaḥa : teenahi agniṣṭooma
phalam dadaami .

śakraḥa : teena kim kaaryam ?

karnaḥa : teena hi macchiraḥa
dadaami .

śakra : aviha, aviha !

karna : idam kavacam
kuṇḍalaabhyaam saha yadi
bhagavatee rucitam syaat,
mayaa priityaa deeyam .

śakraḥa : (saharṣam) dadaatu
dadaatu .

karnaḥa : (aatmagatam) eeṣa
eeva asya kaamaḥa . kim nu
khalu kṛṣṇasya upaayaḥa ?
(prakaśam) grhyataam .

śalyaḥa : aṅgaraaja, na
daatavyam .

karnaḥa : śalyaraaja, alam
alam vaarayitum . kaala
paryayaat śikṣaa kṣayam

Karna : I will give you
countless pieces of gold.

Shakra : I don't want that.

Karna : Then I will conquer
the earth and give it to you.

Shakra : What shall I do with
the earth ?

Karna : Then, I will give you
the fruit of Agnistoma
sacrifice.

Shakra : What shall I do with
it ?

Karna : Then I will give my
head.

Shakra : Alas, alas !

Karna : This armour and pairs
of ear rings will be gladly
given by me if it pleases you.

Shakra : (joyfully) Give them
to me. Give them to me.

Karna : (to himself) This is
what he wants. Is this the trick
of Krishna? (aloud) Please take
them.

Shalya : King of Angas, please
don't give them.

Karna : King Shalya, please
don't prevent me. By the
passage of time, learning gets

gacchati, paadapaaha
 nipatanti, jalam ca śuśyati.
 hutam ca dattam ca tathaiva
 tiṣṭhati.

lost, trees fell down, water
 drives up. What is given and
 what is sacrificed remains for
 ever.

[From Bhasa's Karnabhara]

Vocabulary

mahat	'big'	mahattara	'bigger
vac	'to speak'	diirghaayuhu	'very great'
vaktavyam	'to be told'	muudhaḥa	'long lived'
yaśaḥa	'glory, fame'	śoobhanam	'fool'
bhikṣaa	'alms'	vibhavaaḥa	'proper'
vatsaḥa	'calf'	śrngam	'wealth'
vaajii	'horse'	sita	'horn'
vaaraṇaḥa	'elephant'	vaarayitum	'white'
hutam	'what is offered in sacrificial fire'	dattam	'to prevent' 'what is gifted'

Exercises

1. Narrate this story in simple Sanskrit.

2. Answer the following

- karnasya samiipam kaḥa aagataḥa ?
 saḥa kimartham aagataḥa ?
 karnāḥa tasmai kim daatum aicchat ?
 saḥa kim avadat ?
 antee karnāḥa kim daatum aicchat ?
 śalyaḥa kim avadat ?
 karnāḥa kim pratyavadat ?

3. hutam ca dattam ca tathaiva tiṣṭhati'

Explain this in your own simple Sanskrit.

Cycle-48

subhaaṣitaani

Great Sayings

labheeta sikataasu tailamapi yatnataḥa piḍḍayan
pibecca mṛgaṭṛṣṇikaasu salilam pipaasaarditaḥa
kadaacidapi paryaṭan śaśaviṣaṇamaasaadayeet
na tu pratiniviṣṭa muurkhajanacittamaaraadhayeet.

One may get oil out of sand by pressing it very hard; one may also be able to drink water in mirages when afflicted with thirst; one may by chance find the horn of a hare while roaming about; but it is impossible to gratify the mind of a conceited fool.

daurmantryaat nṛpatirvinaśyati yatiḥ saṅgaat sutoo laalanaat.
viproonadhyayanaat kulam kutanayanaat śiilam khaloopasanaat
hṛīrmadyaat anaveekṣaṇaadapi kṛṣiḥ snehaḥ pravaasaaśrayaat
maitriicaapraṇayaat samṛddhiranayaat tyaagaatpramaadaat dhanam.

A king is ruined by bad counsel, a sage by attachment to family, a son by too much of fondling, a Brahmin by neglecting the study of Vedas, a family by a bad son, good conduct by association with wicked men, modesty by liquor, agriculture by lack of supervision, affection by too much of travel, friendship by distrust, wealth by mismanagement and money by indiscriminate charity and negligence.

nindantu niitinipuṇaa yadi vaa stuvantu
 lakṣmīḥi samaaviṣatu gacchatu vaa yatheeṣṭam
 adyaiva vaa maraṇamastu yugaantaree vaa
 nyaayaatpathaḥa pravicalanti padam na dhiiraaha.

Let the experts in policy praise or blame, let the goddess of wealth arrive or depart as per her will and pleasure, let death befall on them this very day or after sometimes, persons of high integrity and intellect will not deviate from the path of justice.

Vocabulary

sikataa	'sand'	tailam	'oil'
piḍ(ay)	'to crush'	mṛgatṛṣṇikaa	'mirage'
salilam	'water'	pipaasaa	'thirst'
śaśaḥa	'hare'	viśaanaḥa	'horn'
pratiniviṣ-	'arrogant'	nṛpatiḥi	'king'
ṭaḥa		saṅga	'association'
yatiḥi	'sage'	khalaha	'wicked man'
tanayaḥa	'son'	kṛṣiḥi	'cultivation'
hriiḥi	'modesty'		

Exercises

1. Narrate the meaning of the stanzas in simple Sanskrit.
2. Answer the following :

sikataasu piḍayan kim labheeta ?
 mṛgatṛṣṇikaasu kim pibeet ?
 aranyee paryatan kim aasaadayeet ?
 daurmantryaat kaha vinaśyati ?

saṅgaat kaḥa vinaśyati ?
vipraḥa katham vinaśyati ?
kulam katham vinaśyati ?
kṛṣṇi katham vinaśyati ?
māitrii katham vinaśyati ?

3. dhiiraḥa nyaayaat pathaḥa na pravicalanti katham eetat ?

Cycle-49

raamaayanasya utpattiḥ Evolution of Ramayana

sa śiṣyahastaadaadaaya valkalam niyateendriyaḥ
vicacaara ha paśyamstat sarvatoo vipulam vanam.

Having taken the bark garment from his disciples the sage Valmiki began to roam around the large forest.

tasyaabhyaśee tu mithunam carantamanapaayinam
dadarśa bhagavaamstatra krauñcayooscaaru niḥsvanam.

Nearby, the venerable sage saw a pair of krauncha birds moving together and singing melodious tunes.

tasmaattu mithunaadeekam pumaamsam paapaniścayaḥ
jaghaana vairanilayoo niśaadastasya paśyataḥ .

When the sage was watching that pair of birds an evil-minded and cruel hunter killed the male bird in that pair.

tam śoonitapariitaṅgam ceeṣṭamaanam mahiitalee
bhaaryaa tu nihatam dr̥ṣṭvaa ruraava karuṇaam giram.

When that male bird was lying on the ground struggling in the pool of blood, the female bird cried pathetically.

tathaavidham dvijam dr̥ṣṭvaa niśaadeena nipaattitam

ṛṣeerdharmaatmanastasya kaarunyam samapadyata.

Looking at the fate of the bird which was thus felled by the hunter, the sage who was the embodiment of virtues, was filled with pity.

tataḥ karuṇaveeditvaadadharmooyamiti dvijaḥ
niśaamya rudatiim krauñciim idam vacanamabraviit.

Looking at the bird with compassion the sage considered this to be the most heinous act. Hearing the veiling of the bird, he said the following

maa niśaada pratiṣṭhaam tvamagamah śaaśvatiiḥ samaaḥa.
yatkrauñcamithunaadeekam avadhiiḥ kaamamoohitam.

Oh hunter, thou shall not attain prosperity for a long time as you have killed one bird from this krauncha pair when they were in the act of union.

aajagaama tatoo brahmaa lookakartaa svayamprabhuḥ
caturmukhoo mahaa teejaa draṣṭum tam munipuṅgavam.

At that time, Lord Brahma the creator and the master of this universe came there to see that sage.

ślooka eevaastvayam baddhoo naatra kaaryaa vicaaraṇaa.
macchandaadeeva tee brahmanpravṛtteeyam sarasvatii.

The words uttered by you came out in the form of a metrical verse. As per my own will Goddess Saraswathi made you utter these words.

raamasya caritaṁ kṛtsnam kuru tvam ṛṣisattama.
dharmaatmanoo bhagavattoo lookee raamasya dhiimataḥa.

Oh great hermit, compose the story of Rama who is the embodiment of virtue and intelligence with the verses of this kind.

yaavatsthaasyanti girayaḥa saritaśca mahiitalee
taavadraamaayanakathaa lookeṣu pracariṣyati

Your epic on Rama will remain popular in the world as long as the mountains stand and the rivers flow in the world.'

[From Valmiki's Ramayana, Balakanda]

Vocabulary

valkalaḥa	'bark garment'	vipula	'large'
vicacaara	'wandered' (past perfect form)	abhyaasee	'nearby'
mithuna	'pair'	pumaan	'male'
vairanila-	'cruel'	śoonita	'blood'
yaha		ruraava	'cried'
ceestamaa-	'struggling'	saritaḥa	'rivers'
naḥa			
'slookaḥa	'verse'		

Notes

vicacaara 'wandered' dadarśa 'saw' jaghaana 'killed' aajagaama 'came' are the past perfect forms.

paatayati 'makes one fall' is the causative form of patati 'falls'.

Exercises

1. Narrate the story of the evolution of Ramayana in ten simple sentences in Sanskrit.
2. Collect the adjectives given to the sage Valmiki, the hunter and God Brahma. Use them in your own sentences.

Cycle-50

subhaasitaani

Great Sayings

daakṣiṇyam svajanee dayaa parajanee
śaathyam sadaa durjanee
priitihi saadhujaanee nayoo nṛpajanee
vidvajaneepyaarjavam
śauryam śatrujaanee kṣamaa gurujaanee
naarii janee dhuurtataa
yee caivam puruṣaaḥa kalaasu kuśalaaha
teesveeva lookasthitihi

Courtesy towards kinsmen, compassion towards others, cunningness towards the wicked on all occasions, affection towards kings, straightforwardness towards the educated persons, bravery towards enemies, forbearance towards elders and shrewdness while dealing with women - these are the great qualities possessed by men proficient in different arts and the world depends on such men for its continuity.

vidyaa naama narasya ruupamadhikam
pracchannaguptam dhanam
vidyaabhoogakarii yaśasukhakarii
vidyaa guruuṇaam guruḥu
vidyaa bandhujanoo videeśagamanee
vidyaa paraa deevataa

vidyaa raajasuppuujitaa na tu dhanam
vidyaa vihiinaḥ paśuḥ.

Learning is the beauty par excellence of man. It is his hidden and well guarded wealth. It brings about pleasure, glory and happiness. Learning is the teacher of teachers. It is a kinsman while touring in foreign places. It is the supreme god. Learning is respected by kings, but not wealth. A person without learning is an animal.

śrootram śruteenaiva na kuṇḍaleena
daaneena paṇirnatu kaṅkaṇeena
vibhaati kaayaḥ karuṇaaparaṇaam
paroopakaarairnatu candaneena .

The ear shines with knowledge of vedas and not by the ear-ring, the hand by giving away gifts and not by a bracelet, and the body of the kind-hearted man by alms and favours done to others and not by sandal paste.

Vocabulary

śaathyam	'cunningness'	aarjavam	'straightforward-
pracchanna	'concealed'		ness'
		candanam	'sandal'

Exercises

1. Narrate the contents of the stanzas in simple prose.
2. vidyaavihiinaḥ paśuḥ - katham ?
śrootram keena vibhaati ?
paṇiḥ katham vibhaati ?
api kaayaḥ candaneena vibhaati kim ?

Cycle 1

M अहं रामः ।

आम्, सः भारतदेशीयः ।

मम नामधेयं मोहनः ।

भवान् कः ?

अपि सः भारतदेशीयः ?

भवतः नामधेयं किम् ?

C 1 नमस्कारः ।

नमस्कारः ।

भवान् कः ?

अहं गोपालः ।

अपि भवान् सिंहलदेशीयः ?

आम्, अहं सिंहलदेशीयः ।

C 2 सः कः ?

सः माणवकः ।

अपि सः रषियादेशीयः ?

न, सः नेपालदेशीयः ।

सा का ?

सा अमेरिकादेशीया ।

सः कः ?

सः अस्माकं निर्देशकः ।

- C 3 भवतः नामधेयं किम् ?
 मम नामधेयं आनन्दः ।
 किं भवान् उपाध्यायः ?
 अहं न उपाध्यायः, अहं वैद्यः ।
 तस्य नामधेयं किम् ?
 तस्य नामधेयं मुकुन्दः ।
 तस्याः नामधेयं किम् ?
 तस्याः नामधेयं विमला ।

- C 4 तत् किम् ?
 तत् पुस्तकम् ।
 अपि तत् भवतः पुस्तकम् ?
 आम्, तत् मम पुस्तकम् ।

Cycle 2

M अयं अस्माकं कुक्कुरः ।
 इयं न मम लेखनी ।
 इदं तस्य पुस्तकम् ।
 अयं कस्य कुक्कुरः ?
 अपि इयं तव लेखनी ?
 इदं कस्य पुस्तकम् ?

C 1 नमस्कारः ।
 नमस्कारः, आगच्छ, उपविश ।
 कः त्वम् ?
 अहं माणवकः ।
 इदं किम् ?
 इदं मम पुस्तकम् ।

C 2 अयं कः ?
 अयं कुक्कुरः ।
 कस्य कुक्कुरः ?
 अयं अस्माकं कुक्कुरः ।
 अस्य नामधेयं किम् ?
 अस्य नामधेयं टामिः ।

C 3 इयं कस्य लेखनी ?
 इयं तस्य लेखनी ।

अपि इयं तव लेखनी न ?
न, इयं मम लेखनी न ।

- C 4 अपि इदं तव गृहम् ?
इदं मम गृहम् न ।
कस्य गृहं इदम् ?
इदं तस्य गृहम् ।
तव गृहं कतमम् ?
तत् मम गृहम् ।

Cycle 3

- M अयं प्रकोष्ठः मदीयः ।
इयं लेखनी तदीया ।
इदं वस्त्रं न मदीयम् ।
कस्य अयं प्रकोष्ठः ?
इयं लेखनी कस्याः ?
कस्य इदं वस्त्रम् ?
- C 1 नमस्कारः, आगच्छ ।
नमस्कारः, कुशलं किम् ?
आम् अहं कुशली ।
किं अयं तव-प्रकोष्ठः ?
आम्, अयं प्रकोष्ठः मदीयः ।
इदं गृहं कस्य ?
इदं गृहं तदीयम् ।
- C 2 कतमा त्वदीया लेखनी ?
सा लेखनी मदीया ।
इयं लेखनी कस्य ?
इयं लेखनी तदीया ।
अपि इयं न तव रत्नमाला ?
इयं माला न मदीया ।
- C 3 कस्य वस्त्रं इदम् ?
इदं न मदीयम् ।

अपि इदं तदीयम् ?

न, त्वदीयं एव ।

अपि इदं पुस्तकं मदीयं न ?

न इदं त्वदीयम् ।

Cycle 4

- M आम् इदं मम नूतनं वाहनम् ।
इदं घटिकायन्त्रं पुरातनम् ।
इमे उत्तमाः माणवकाः न ।
इयं बृहती भोजनशाला ।
किं इदं तव नूतनं वाहनम् ?
इदं घटिकायन्त्रं पुरातनं किम् ?
अपि इमे उत्तमाः माणवकाः ?
कः अयं महान् सौधः ?
- C 1 भो, नमस्कारः, कः विशेषः ?
का अपि वार्ता न, कुशलं किम् ?
कुशलं एव, तव नूतनं वाहनं कतमम् ?
इदं मम नूतनं वाहनम् ।
तत् कस्य वाहनम् ?
तत् वाहनं न मदीयम् ।
- C 2 अपि इदं नूतनं घटिकायन्त्रम् ?
न, इदं तु पुरातनम् ।
अपि इमानि घटिकायन्त्राणि ?
इमानि अपि पुरातनानि ।
अपि तत् पुरातनं घटिकायत्रं त्वदीयम् ?
न, तत् मम मातुः ।
- C 3 के इमे बालकाः ?
इमे बालकाः अस्माकं माणवकाः ।

अपि इमे अविनीताः ?

न, इमे बालकाः विनीताः, उत्तमाः च ।

C 4 इमानि कानि ?

तानि कदलीफलानि ।

अपि इमानि फलानि पक्वानि ?

आम् तानि फलानि पक्वानि ।

इमानि पीठानि पुरातनानि किम् ?

न, तानि नूतनानि ।

Cycle 5

M सः सुखी पुरुषः ।
राधा गुणवती बाला ।
केचन जनाः एव स्वार्थिनः ।
आम्, तत् गृहं अधिकं विशालम् ।
सः पुरुषः सुखी वा दुःखी वा ?
राधा कीदृशी बाला ?
अपि अत्र सर्वे जनाः स्वार्थिनः ?
किं तत् गृहं विशालम् ?

C 1 सः पुरुषः कः ?
सः मम वयस्यः ।
अपि अयं सुखी ?
सः सुखी पुरुषः, गुणी च ।

C 2 का इयं बाला ?
इयं मम भगिनी ।
किं तस्याः नामधेयम् ?
तस्याः नामधेयं राधा ।
कीदृशी इयं बाला ?
इयं अधिका गुणवती ।

C 3 के इमे पुरुषाः ?
इमे सर्वे अस्माकं ग्रामस्थाः ।
अपि ते सर्वे सुखिनः ?

ते सर्वे गुणिनः, परन्तु केचन जनाः स्वार्थिनः ।
 सर्वे जनाः न स्वार्थिनः किम् ?
 न सर्वे जनाः स्वार्थिनः ।

C 4 तत् किम् ?

तत् सभागृहम् ।
 अपि तत् विशालम् ?
 आम्, तत् अधिकं विशालम् ।
 अपि इदं प्रसिद्धं सभागृहम् ?
 आम् इदं अधिकं प्रसिद्धम् ।

Cycle 6

- M अस्य प्रकोष्ठस्य वस्नः रूप्यकाणि शतम् ।
अस्मिन् मार्गे तृतीयः आपणः विशालः ।
परन्तु इदं फलं मधुरतरं, तत् मधुरतमम् ।
अस्य प्रकोष्ठस्य वस्नः कियान् ?
अस्मिन् मार्गे कतमः आपणः विशालः ?
इदं फलं मधुरं तत् मधुरं वा ?
- C 1 अयं प्रकोष्ठः त्वदीयः किम् ? ।
आम्, अयं प्रकोष्ठः मदीयः ।
अस्य प्रतिमासं वस्नः कियान् ?
अस्य प्रतिमासं वस्नः रूप्यकाणि शतम् ।
अहो, रूप्यकाणि शतं अधिकं न ?
न, मदीयः प्रकोष्ठः अत्यंतं विशालः ।
- C 2 अस्मिन् मार्गे कतमं गृहं त्वदीयम् ?
अस्मिन् मार्गे पञ्चमं गृहं मदीयम् ।
तव गृहस्य समीपे फलापणः विशालः किम् ?
आम् सः विशालः तत्र फलानि अपि उत्तमानि ।
- C 3 भो वणिकृ एकस्य आम्रफलस्य मूल्यं किम् ?
अस्य मूल्यं एकं रूप्यकम् ।
अपि इदं मधुरम् ?
इदं मधुरमेव, परन्तु तत् मधुरतरम् ।
कथं तत् बृहत् आम्रम् ?
तत् मधुरतमम्, मूल्यं तु रूप्यकद्वयम् ।

Cycle 6

60

Cycle 7

- M अस्य कार्पासकस्य वर्णः लोहितः ।
अस्य मूल्यं दश रूप्यकाणि ।
अस्य कार्पासकस्य वर्णः कीदृशः ?
अस्य मूल्यं कियत् ?
- C 1 अपि सः तव नूतनः कार्पासकः ?
आम्, अयं नूतनः, अपि सुन्दरः अयम् ?
आम्, तत् लोहितः कार्पासकः अतीव सुन्दरः ।
तव नूतनः कार्पासकः कीदृशः ?
मम कार्पासकः नीलः, सुन्दरः च ।
- C 2 अस्य अंशुकस्य मूल्यं कियत् ?
तस्य मूल्यं पंचविंशति रूप्यकाणि ।
तस्य वस्त्रस्य मूल्यं कियत् ?
तस्य अरत्नेः अष्ट रूप्यकाणि ।
इदं अतीव अधिकम् ।
न, इदं तु अतीव उत्तमः ।
तस्य वस्त्रस्य अरत्नेः मूल्यं कियत् ?
तस्य मूल्यं षट् रूप्यकाणि एव ।
एतावदेव ?
आम्, परन्तु सः न उत्तमः ।
- C 3 अस्य वृन्ताकस्य मूल्यं कियत् ?

इदं तु अतीव अधिकम् ।

परन्तु इदं अतीव नूतनं शाकम् ।

तस्य वृन्ताकस्य मूल्यं कियत् ?

तत् अतीव अल्पमूल्यं, तस्य केवलं रूप्यकं एकम् ।

C 4 अयं कः वासरः ?

अद्य सोमवासरः ।

अद्य कतमा तिथिः ?

अद्य तिथिः द्वितीया ।

Cycle 8

M नारंगं आम्रफलात् मधुरतरम् ।
विश्वे रषियादेशः सर्वेषु देशेषु विशालतमः ।
बेंगलूरुनगरी काशी नगर्याः पुरातनी न ।
सः बालः तस्य सोदरात् बलवत्तरः ।
नारंगं कस्मात् फलात् मधुरतरम् ?
विश्वे कतमः देशः सर्वेषु देशेषु विशालतमः ?
अपि बेंगलूरुनगरी काशी नगर्याः पुरातनी ?
सः बालः कस्मात् बलवत्तरः ?

C 1 कीदृशं इदं फलम् ?
इदं फलं आम्रम् ।
अपि इदं आम्रफलं मधुरम् ?
आम्, किन्तु अतीव मधुरं न ।
किं आम्रफलात् मधुरतरम् ?
नारंगं आम्रफलात् मधुरतरम् ।

C 2 तवदेशः कतमः ?
अस्माकं देशः भारतः ।
अपि भारत देशः विशालः ?
आम्, किन्तु चीनादेशः भारतात् विशालतरः ।
अपि विश्वे सर्वेषु देशेषु रषियादेशः विशालतमः, न ?
बाढम्, विश्वे रषिया देशः सर्वेषु देशेषु विशालतमः ।

C 3 अपि तव सहाध्यायी बेंगलूरुनगरीयः ?

अपि काशीनगरी विशाला ?
 न, काशीनगर्याः बेंगलूरु नगरी एव विशालतरा ।
 अपि काशी नगरी अतीव पुरातनी ?
 वाढम्, बेंगलूरु नगरी काशी नगर्याः पुरातनी न ।

- C 4 सः बालकः कः ?
 सः बालः गोपालस्य सहोदरः ।
 अपि गोपालः तव सहाध्यायी न ?
 आम् गोपालः मम सहाध्यायी, सः मतुबलवत्तरः च ।
 अपि सः बालः गोपालात् बलवत्तरः ?
 आम् सः बालः गोपालात् बलवत्तरः ।

Cycle 9

M अस्माकं वैद्यः अतीव समर्थः । तस्य कौशलं प्रसिद्धम् ।
तस्य चत्वारि अपत्यानि ।
इमौ द्वौ मम छात्रौ ।
अपि तव वैद्यः समर्थः ?
तस्य कति अपत्यानि ?
इमौ कस्य छात्रौ ?

C 1 तव वैद्यः कः ?
अस्माकं वैद्यः श्री रमेशः ।
अपि सः समर्थः ?
ओहो, तस्य कौशलं प्रसिद्धम् ।
अपि सः उदारः ?
तस्य औदार्यं अपि ख्यातम् ।

C 2 तव अपत्यानि कति ?
मम अपत्यानि त्रीणि ।
अपि तानि पुरुषाः स्त्रियः वा ?
त्रयः अपि शिशवः स्त्रियः ।

C 3 सः कः ?
सः मम छात्रः ।
अयम् ?
इमौ द्वौ अपि मम छात्रौ ।
ते बाले के ?

- C 4 अपि सः तव शिक्षकः ?
 बाढम् सः अस्माकं आंग्लभाषा प्राध्यापकः ।
 अपि सः समर्थः ?
 सः अतीव ख्यातः, महती तस्य ख्यातिः ।
 अपि सर्वे तव शिक्षकाः समर्थाः ?
 तेषु भूयांसः समर्थाः, किन्तु केचन न समर्थाः

Cycle 10

- M 1 मम गृहं प्रेषणालयस्य परतः अस्ति ।
अस्माकं पुस्तकानि प्रपीठकस्य उपरि सन्ति ।
आरब्ध समुद्रः भारतस्य पश्चिमे भागे अस्ति ।
तव गृहं कत्र अस्ति ?
यष्माकं पुस्तकानि कत्र सन्ति ।
कः समुद्रः भारतस्य पश्चिमे भागे अस्ति ?
- C 1 क्षमस्व, तव गृहं कत्र अस्ति ?
मम गृहं प्रेषणालयस्य परतः अस्ति ।
प्रेषणालयः कत्र अस्ति ?
सः विपणेः पश्चात् अस्ति ।
अपि तव गृहं परभवनस्य समीपे अस्ति ?
आम् तत् परभवनस्य दक्षिणे भागे अस्ति ।
- C 2 हे राम, अस्माकं पुस्तकानि कत्र सन्ति ?
तानि मम प्रपीठकस्य उपरि सन्ति ।
प्रपीठकस्य उपरि पुस्तकानि न सन्ति, केवलं सलोचनं अस्ति ।
- C 3 भारतस्य उत्तरे भागे कः देशः अस्ति ?
नेपालदेशः भारतस्य उत्तर भागे अस्ति ।
भारतस्य दक्षिणे भागे कः देशः अस्ति ?
भारतस्य दक्षिणे भागे श्रीलंका अस्ति ।
भारतस्य पश्चिमे भागे कः समुद्रः अस्ति ?
भारतस्य पश्चिमे भागे अरब सागरः अस्ति ।

Cycle 10

Cycle 11

M मोहनः अद्य चलच्चित्रमन्दिरे अस्ति ।
अहं अद्य अशोक वसतिगृहे अस्मि ।
वयं अद्य सचिवालये न स्मः ।
ते सर्वे स्व कटुम्बैः सह सन्ति ।
मोहनः अद्य कुत्र अस्ति ?
त्वं अद्य कुत्र असि ?
अपि यूयं अद्य सचिवालये स्थ ?
अपि ते सर्वे एकत्र एव सन्ति ?

C 1 हे गोपाल, अपि तव सोदरः गृहे अस्ति ?
न, सः गृहे न अस्ति ।
तर्हि सः कुत्र अस्ति ?
सः अद्य चलच्चित्रमन्दिरे अस्ति ।

C 2 अपि कुशली त्वम् ?
आम्, अहं कुशली ।
अद्य त्वं कुत्र असि ?
अद्य अहं अशोक वसति गृहे अस्मि ।
अपि तव प्रकोष्ठे वातनियन्त्रकः अस्ति ?
बाढम्, सः वातनियन्त्रितः, विशालः च ।

C 3 वयस्य, इमे सर्वे के ?
इमे मम सहकर्मिणः ?
अपि यूयं सर्वे सचिवालये स्थ ?

न, सर्वे न, अस्मासु त्रयः सचिवालये,
चत्वारः जीवन रक्षा संस्थायां स्मः ।

- C 4 तव उत्तरभारतीयाः सहकर्मणः अद्य कुत्र सन्ति ?
ते अद्य वाराणस्यां सन्ति ।
अपि ते सर्वे अधुनापि एकत्र एव सन्ति ?
न, ते अद्य विवाहिताः, अतः ते सर्वे
भिन्नेषु गृहेषु स्व कुटुम्बैः सह सन्ति ।

Cycle 12

Cycle 12

M हचः अहं गृहे आसम् ।
 खनित्रं उद्यानस्य मध्ये आसीत् ।
 हचः त्वं कुत्र आसीः ?
 हचः खनित्रं कुत्र आसीत् ?

C 1 अपि हचः त्वं गृहे आसीः ?
 न, हचः अहं गृहे न आसम् ।
 तर्हि त्वं कुत्र आसीः ।
 अहं अस्मिन् क्षेत्रे एव आसम् ।
 अपि त्वं अत्र आसायं आसीः ?
 आम् अहं आसायं आसम् ।
 अद्य शीघ्रं आगच्छ, विलम्बितः ।

C 2 हचः अस्माकं खनित्रं कुत्र आसीत् ?
 तत् कृष्ये आसीत्
 तत् कृष्ये कुत्र आसीत् ?
 तत् कृष्यस्य मध्ये भागे आसीत् ।
 तत्र न आसीत् ।

अथ किम् ? तत् कृष्यस्य कल्यायाः च मध्ये आसीत् ।

Cycle 13

M इदं क्षीरं अतीव उष्णं (अस्ति) ।
बेंगलूरु नगरं अतीव शीतलं (अस्ति) ।
इदं वाहनं तव वाहनेन सदृशं (अस्ति) ।
अपि इदं क्षीरं उष्णं (अस्ति) ?
बेंगलूरु नगरे वायुगुणः कीदृशः (अस्ति) ?
कीदृशं इदं वाहनम् ?

C 1 किं इदं क्षीरं उत पायसम् ?
इदं क्षीरम् ।
अपि इदं क्षीरं उष्णं (अस्ति) ?
आम्, इदं अतीव उष्णं (अस्ति) ।
कीदृशानि खाद्यानि अत्र सन्ति ?
अपूपं अस्ति ।
अपि तत् उष्णं अस्ति ?
न तावत् उष्णं अस्ति ।

C 2 अद्य बेंगलूरु नगरे वायुगुणः कीदृशः (अस्ति) ?
अधुना तु अतीव शीतलः ।
अपि अस्मिन् मासे कृत्स्ने एतादृशः एवं ?
आम्, अस्मिन् मासे प्रायेण शीतलः अस्ति ।
अपि ग्रीष्मे अयं अतीव घर्मः अस्ति ?
न, ग्रीष्मे अतीव घर्मः न अस्ति ।

- C 3 अपि इदं तव नूतनं वाहनं (अस्ति) ?
 आम्, इदं कीदृशं (अस्ति) ?
 इदं अतीव सुन्दरं (अस्ति) ।
 इदं तव वाहनेन सदृशं अस्ति, अपि सत्यम् ?
 आम्, इदं तेन एव सदृशम् ।

Cycle 13

Cycle 14

- M सः शालां याति ।
अहं प्रति दिनं पञ्चवादने कार्यालयात् गृहं आगच्छामि ।
केषुचित् दिनेषु अहं षड्वादने गृहं आगच्छामि ।
सः कुत्र गच्छति ?
कस्मिन् समये त्वं कार्यालयात् आगच्छसि ?
अपि त्वं प्रतिदिनं कार्यालयात् पञ्च वादने आगच्छसि ?
- C 1 अहं गच्छामि, अपि त्वं आगच्छसि ?
त्वं कुत्र गच्छसि ?
अहं संस्कृतभाषाकक्षां गच्छामि ।
कदा त्वं वर्गात् प्रति आगच्छसि ?
अहं दशवादने प्रत्यागच्छामि, अपि त्वं आगच्छसि ?
न, अहं अतीव श्रान्तः ।
- C 2 कियन्तं कालं त्वं कार्यालये भवसि ?
पञ्चवादन पर्यन्तं भवामि ।
अपि त्वं प्रतिदिनं कार्यालयात् पञ्चवादने एव आगच्छसि ?
प्रायेण अहं पञ्च वादने एव आगच्छामि, कतिपयेषु दिनेषु
षड्वादने आगच्छामि ।
अपि कार्यालये अतीव कार्यं भवति ?
आम् अतीव कार्यं भवति ।
- C 3 अपि त्वं प्रतिदिनं प्रातः काले अटसि ?
आम् अहं प्रतिदिनं प्रातः काले अटामि ।

अहं सायंकाले अटामि ।

कियत् पर्यन्तं त्वं अटसि ?

अहं उद्यान पर्यन्तं अटामि, तत्र मूर्तं तिष्ठामि, शाद्वले उपविशामि ।

कदा त्वं प्रत्यागच्छसि ?

अहं अष्टवादने प्रत्यागच्छामि ।

Cycle 15

- M प्रातः अहं चपातीं इडलीं च खादामि ।
अहं निर्देशकस्य पुत्रं अद्य पश्यामि ।
न, अयं कृक्कुरः अन्नं न खादति ।
मम परीक्षा श्वः अस्ति, अतः अहं अद्य न क्रीडामि ।
त्वं प्रातः किं खादसि ?
अपि त्वं निर्देशकस्य पुत्रं पश्यसि ?
अपि अयं कृक्कुरः अन्नं न खादति ?
कृतः त्वं अद्य न क्रीडसि ?
- C 1 त्वं प्रातः किं खादसि ?
अहं प्रातः इडलीं खादामि ।
त्वं फलानि अपि खादसि ?
आम्, एकं कदली फलं खादामि ।
अपि त्वं क्षीरं पिबसि ?
केषचित् दिनेषु क्षीरं पिबामि, अन्येषु दिनेषु पानकं पिबामि ।
- C 2 अपि त्वं निर्देशकस्य पुत्रं पश्यसि ?
आम्, अहं अद्य सायं पश्यामि ।
कुत्र त्वं तं पश्यसि ?
अद्य तस्य जन्मदिनं, अतः अहं तत्र गच्छामि ।
- C 3 अयं कृक्कुरः किं खादति ?
सः चपातीं खादति, क्षीरं च पिबति ।
अपि सः उच्चैः भषति ?
बादम्, सः उच्चैः भषति । सः चतरः ।

- C 4 हे मोहन, अपि त्वं मया सह क्रीडसि ?
 न, अहं न क्रीडामि ।
 कुतः ?
 श्वः मम परीक्षा अस्ति, अतः न क्रीडामि ।
- C 5 अपि त्वं श्रीनिवासाय एकं पत्रं लिखसि ?
 आम्, अहं अद्य एव लिखामि ।
 अनन्तरं किं करोषि ?
 अनन्तरं पाठं पठामि ।

Cycle 16

- M अहं प्रातः क्षीरं अपिबम् ।
अहं सद्य एव फलं अखादम् ।
सा वृत्तपत्रिकां प्रातः न अपठत् ।
प्रातः त्वं किं अपिबः ?
कदा त्वं फलं अखादः ?
अपि सा वृत्तपत्रिकां प्रातः अपठत् ?
- C 1 अद्य प्रातः त्वं किं अपिबः ।
अहं प्रातः क्षीरं अपिबम् ।
किं खाद्यं त्वं अखादः ?
अहं इडलीद्वयं एकं फलं, एकं अपूपं च अखादम् ।
अपि त्वं प्रातः स्नानं अकरोः ?
आम्, अहं स्नानं अकरवम् ।
अपि त्वं वृत्तपत्रं अपश्यः, अपि त्वं अपठः ?
आम्, अहं अपठम् ।
- C 2 कमले, अपि त्वं अपचः ?
आम्, अहं पूर्वमेव अपचम् ।
कानि कानि खाद्यानि त्वं अपचः ?
अहं अन्नं रसं च अपचम् ।
कानि शाकानि त्वं अपचः ?
अहं वृन्ताकानि अपचम् ।
कदा त्वं अखादः ?
अहं सद्य एव अखादम् ।

C 3 सा का ?

सा मम पुत्री ।

सा किं करोति ?

सा अधुना कार्यालयं गच्छति ।

अपि सा वृत्तपत्रिकां अपठत् ?

तस्याः वेला न आसीत्, अतः सा वृत्तपत्रिकां न अपठत् ।

ममपि वेला न अस्ति, तथापि कथमपि अहं वृत्तपत्रिकां अपठम् ।

Cycle 17

- M बालकाः क्रीडां ईक्षन्ते ।
रात्रौ शिशुः सम्यक् अशेत ।
माणवकेन अद्य वृत्तपत्रिका पठ्यते ।
अधुना उपहार गृहे इडली न लभ्यते ।
बालकाः किं ईक्षन्ते ?
अपि रात्रौ शिशुः सम्यक् अशेत ?
माणवकेन अद्य किं पठ्यते ?
अपि अधुना उपहार गृहे इडली लभ्यते ?

- C 1 बालकाः कुत्र वर्तन्ते ?
ते क्रीडांगणे वर्तन्ते ।
ते तत्र किं कुर्वन्ते ?
तत्र ते कन्दुकं क्रीडन्ति ।
अपि ते सर्वे कन्दुकं क्रीडन्ति ?
न, सर्वे अपि, केचन क्रीडां ईक्षन्ते ।
अन्ये किं कुर्वन्ते ?
केचन तटाके मत्स्यान् ईक्षन्ते ।
अपि ते तत्र रमन्ते ?
आम्, ते तत्र रमन्ते ।

- C 2 अपि अद्य तव शिशुः स्वस्थः ?
आम्, अद्य सः स्वस्थः ।
अपि सः सम्यक् अशेत ?

- C 3 अत्र भक्षणार्थं किं विद्यते ?
 अत्र इडली वर्तते, अपि तत् तुभ्यं रोचते ?
 आम्, परन्तु रात्रौ अपि इडली लभ्यते ?
 अम् तत्र हयः इडली अलभ्यत ।
 तत् शोभनम्, तत्रैव गच्छाम ।
- C 4 बालकः अद्य किं कुरुते ?
 तेन पुस्तकं पठ्यते ।
 तेन किं पुस्तकं पठ्यते ?
 तेन इतिहास पुस्तकं पठ्यते ।

Cycle 18

M सः पूर्वस्मिन् मासे अमेरिका देशात् आगतः ।
न, मम वयस्यः अद्य विलम्बेन आगतः ।
आम्, मम वयस्यः अतः पूर्वं भारतदेशं आगतः ।
कदा सः भारतं आगतः ?
अपि तव वयस्यः अद्य प्राप्तकाले आगतः ?
अपि तव वयस्यः अतः पूर्वं भारतदेशं आगतः ?

C 1 कदा त्वं अमेरिका देशात् आगतः ?
अहं पूर्वस्मिन् मासे आगतः ।
कथं त्वं आगतः ?
अहं देहलीं यावत् विमानेन आगतः ।
ततः परं त्वं कथं आगतः ?
ततः अहं धूम शकटेन आगतः ।
अपि तव प्रवासः आह्लादकरः आसीत् ?
न, सः अतीव दुःखप्रदः आसीत् ।

C 2 हयः ययं कुत्र गताः ?
वयं हयः नन्दी गिरि गताः ।
कदा ययं प्रस्थिताः ?
वयं प्रातः पञ्च वादने प्रस्थिताः ।
अपि ययं उर्पास एव जागृताः ?
आम् चतुर्वादने एव प्रबद्धाः ।
अपि सर्वे तदानीं एव आगताः ?

अथ किम् किञ्चन वयस्येषु एकः विलम्बेन आगतः ।

किमर्थं सः विलम्बेन आगतः ?

सः शनैः शनैः चलति, अतः विलम्बेन आगतः ।

C 3 अपि तव वयस्यः अतः पूर्वं भारत देशं आगतः ?

आम् सः त्रिभ्यः वर्षेभ्यः पूर्वं आगतः

तदा सः कति दिनानि भारत देशे अवसत् ?

तदा सः केवलं पञ्चदिनानि अवसत् ।

तदा सः किं किं अपश्यत् ?

तदा सः वृन्दावन उद्यानं, चम्पण्डी गिरिञ्च अपश्यत् ।

Cycle 19

M अहं विहारार्थं रविवासरे कन्नम्बाडीं गमिष्यामि ।
इयं पदवी शिक्षणानन्तरं वैद्या भविष्यति ।
मम पुत्रः आगामि वर्षे अमेरिका देशात् आगमिष्यति ।
त्वं रविवासरे कुत्र गमिष्यसि ?
इयं पदवी शिक्षणानन्तरं किं करिष्यति ?
तव पुत्रः अमेरिका देशात् कदा आगमिष्यति ?

C 1 त्वं कदा अत्र आगतः ?
हयः अहं अत्र आगतः ।
अपि तव विद्यालये अद्य विरामः ?
आम् अद्य मम विरामः ।
तर्हि त्वं रविवासरे मम गृहं आगमिष्यसि ?
न, अहं रविवासरे कन्नम्बाडी जलबन्धं गमिष्यामि ।
कुतः त्वं रविवासरे एव तत्र गमिष्यसि ?
तत्र रविवासरे बुधवासरे च एव दीपालंकारः भवति ।

C 2 तव भगिनी कमला अद्य किं करोति ?
सा अद्य बेंगलूरु नगरे पठति ।
तव पुत्री पदवी शिक्षणानन्तरं किं करिष्यति ?
सा वैद्या भविष्यति ।
तदनन्तरं सा किं करिष्यति ?
सा विदेशी गमिष्यति ।

- C 3 तव पुत्रः अमेरिका देशात् कदा आगमिष्यति ?
 मम पुत्रः आगमि वर्षे आगमिष्यति ।
 अपि सः अत्र एव कार्यं करिष्यति ?
 न, सः इह कंचित् कालं भविष्यति,
 तदनन्तरं अमेरिका देशं प्रतिगमिष्यति ।

Cycle 20

- M छात्राः चतुर्वादनानन्तरं क्रीडेयुः ।
अथ किम्, त्वं अस्य प्रश्नस्य उत्तरं लिख ।
ययं तत् पुस्तकं पठत ।
चतुर्वादनानन्तरं छात्राः किं कुर्वन्तु ?
अपि अहं अस्य प्रश्नस्य उत्तरं लिखानि ?
अपि वयं तत् पुस्तकं पठाम, क्रीडाम वा ?
- C 1 भो, अपि त्वं अद्य वर्गं न आगच्छसि ?
न, अद्य अहं न आगच्छामि ।
छात्राः किं कुर्वन्तु ?
ते इमं पाठं लिखन्तु ।
पश्चात् ते किं कुर्वन्तु ?
पश्चात् ते ग्रंथालयं गच्छन्तु ।
अपि ते क्रीडेयुः ?
चतुर्वादनानन्तरं ते क्रीडन्तु ।
- C 2 परश्वः कदा अहं आगच्छेयम् ?
अस्मिन्नेव समये भवान् आगच्छतु ।
अहं श्वः किं करवाणि ?
श्वः त्वं पाठं पठ ।
अपि अहं एतस्य प्रश्नस्य उत्तरं लिखानि ?
आम्, त्वं उत्तरं लिख, पश्चात् तूष्णीं तिष्ठ, इतस्ततः मा अट ।
- C 3 तात, अधुना अहं क्रीडानि ?
न, त्वं प्रीतिपूर्वकं पठ ।

अहं सप्त वादनानन्तरं पठामि, अपि अद्य अहं क्रीडानि ?
अथ किम्, अधुना क्रीड, पश्चात् पठ ।

Cycle 21

- M यदि त्वं आगच्छसि, तर्हि अहं अपि आगच्छामि ।
यदि वहित्रं न आगतं तर्हि मृत्तरे एव गच्छाम ।
अपि त्वं नाटक दर्शनार्थं गच्छसि ?
यदि वहित्रं न आगतं तर्हि किं करवाम ?
- C 1 अपि त्वं नाटक दर्शनाय आगच्छसि ?
यदि त्वं गच्छसि तर्हि अहमपि आगच्छामि ।
यदि वर्गः पञ्चवादने विरतः तर्हि वयमपि गच्छाम ।
यदि सः विशेषपाठं शिक्षयति तर्हि प्रवेशपत्रं लभेमहि किम् ?
बाढम्, वयं प्राप्नुवाम ।
- C 2 नाटकं कीदृशं आसीत् ?
तत् रम्या आसीत्, कथं वयं प्रतिगच्छाम ?
यदि वहित्रं प्राप्नुमः तेनैव गच्छेम ।
यदि वहित्रं न आगच्छति तर्हि मृत्तरे गच्छेम ।
आम्, मृत्तरेण एव गच्छेम, अन्यथा वयं विलम्बिताः भवामः ।

Cycle XI

Cycle 22

- M मया मैसूरु नगरं गन्तव्यम् ।
त्वया इदं कथानकं घंटात्रये पठितव्यम् ।
देवालये धूमपानं केनापि न कर्तव्यम् ।
त्वया अधुना कुत्र गन्तव्यम् ?
इदं कथानकं कदा पठितव्यम् ?
अपि देवालये धूमपानं न कर्तव्यम् ?
- C 1 नमस्कारः रमेश, कुशलं तव ?
अहं कुशली गोपाल, त्वं पुनः ? अयं मम मित्रं प्रकाशः,
काशीनगरात् आगतः, मः गोपालः ।
नमस्कारः, अपि बेंगलूरुनगरी रोचते प्रकाशाय ?
आम्, रोचते । परन्तु नगरीं एकाकी सम्यक् द्रष्टुं न शक्नोमि ।
किमर्थम् ? त्वं तेन सह न गच्छसि ?
तेन सह गन्तुं अहं न शक्नोमि, मया अधुना एव मैसूरु नगरं गन्तव्यम् ।
तर्हि अहं नगरीं दर्शयितुं प्रकाशेन सह गच्छामि ।
- C 2 अहो, नूतनं कथानकं, त्वदीयं इदं किं गीते ?
न, इदं मम भ्रातुः, त्वं पठितुं इच्छसि ?
आम्, इच्छामि, अपि उत्तमं अस्ति ? अपि गृहं नेतुं शक्नोमि ?
इदं तु अतीव उत्तमं, परन्तु गृहं न नेतव्यम् ।
तर्हि अग्नैव अहं इदं पठामि ।
बाढम्, घंटा त्रये इदं पठितव्यम् ।
- C 3 किं नाम अस्य देवालयस्य ?
अयं तु अत्र प्रसिद्धः चेन्नकेशव देवालयः ।

अयं तु सुन्दरः विशालः च ।

अपि त्वं प्रथमं देवालयं आगतः ?

आम्, अस्मिन् देशे । परन्तु अस्माकं देशे

अमेरिकायां एकदा कृष्णमन्दिरं अपश्यम् ।

अपि सुन्दरं अस्ति तत् ?

आम्, किन्तु एतावत् विशालं नास्ति ।

अपि अहं अत्र धूमपानं कर्तुं शक्नोमि ?

न, देवालये केनापि धूमपानं न कर्तव्यम् ।

Cycle 23

- M वयं उपाहारं खादित्वा विपणिं गच्छामः ।
सः कार्यालये कार्यं कृत्वा सायं भेषजालयं गच्छति ।
वयं कदा विपणिं गच्छाम ?
सः कार्यालये कार्यं कृत्वा कुत्र गच्छति ?
- C 1 अधुना त्वं किं करोषि ?
अधुना अहं शालां गच्छामि ।
पाठशालायाः आगत्य किं करोषि ?
पाठशालायाः आगत्य क्रीडामि ।
अलं क्रीडया, अल्पं उपाहारं खादित्वा विपणिं गच्छामः ।
- C 2 नमस्कारः गोपाल, अपि कुशलम् ?
आम् कुशली, मम भार्या तु न कुशलिनी ।
अपि सा गृहे एव एकाकिनी तिष्ठति ?
न, अधुना सा भेषजालये अस्ति, अतः कार्यं
कृत्वा शीघ्रं गन्तव्यम् ।
तत्र गत्वा कति वादनं पर्यन्तं स्थास्यसि ?
नव वादनं पर्यन्तं तत्र स्थित्वा गृहं गमिष्यामि ।

Chapter 22

THE HISTORY OF THE
INDIAN NATION
FROM THE FIRST
SETTLEMENTS TO THE
PRESENT
BY
J. H. COOPER
ESQ.
OF
NEW-YORK
IN TWO VOLUMES
VOL. II
NEW-YORK
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J. H. COOPER
1834

Cycle 24

- M मम पिता पूजां कुर्वन् अस्ति ।
सा काफीं पिबन्ती वृत्तपत्रिकां पठति ।
तव पिता किं कुर्वन् अस्ति ?
सा काफीं पिबन्ती किं पठन्ती अस्ति ?
- C 1 नमस्कारः, अपि तव पिता गृहे अस्ति ?
आम् अस्ति, उपविशतु भवान् ।
किं कुर्वन् अस्ति सः ?
सः पूजां कुर्वन् अस्ति ।
तव माता किं कुर्वती अस्ति ?
सा पचन्ती अस्ति, भवान् वृत्तपत्रिकां
पठन् अस्तु, पिता झटिति आगमिष्यति ।
- C 2 नमस्कारः सरले, अपि परिसमाप्तं प्रातः कार्यम् ?
कार्यं तु न परिसमाप्तम्, अधुना क्वचित् कालं
वृत्तपत्रिका पठितव्या ।
तव पुत्री कमला किं कुर्वती अस्ति ?
सा अधुना शालायाः पाठं पठन्ती अस्ति ।
अपि सा प्रातः वृत्तपत्रिकां न पठति ?
अथ किम्, प्रतिदिनं सा काफीं पिबन्ती
एव वृत्तपत्रिकां पठति ।

Cycle 24

1. The first part of the cycle is devoted to the study of the history of the cycle.

2. The second part of the cycle is devoted to the study of the history of the cycle.

3. The third part of the cycle is devoted to the study of the history of the cycle.

4. The fourth part of the cycle is devoted to the study of the history of the cycle.

5. The fifth part of the cycle is devoted to the study of the history of the cycle.

Cycle 25

M मया पठिता आख्यायिका उत्तमा अस्ति ।
नहि, अशोक भोजन गृहे भुक्तं भोजनं
रूचिरं न आसीत् ।
तेन अधीतं शास्त्रं वैद्यशास्त्रम् ।
त्वया पठिता आख्यायिका कथं आसीत् ?
अपि अशोक भोजनगृहे भुक्तं भोजनं रूचिरं आसीत् ?
तेन अधीतं शास्त्रं किम् ?

C 1 भो राम, नमस्कारः ।
भो प्रकाश, बहुदिन पर्यन्तं न दृष्टः त्वं ग्रन्थालये ।
कार्यभारः बहुलः आसीत्, विरामवेला न आसीत् ।
पश्य पश्य, श्री रविशंकरस्य नूतन पुस्तकम् ।
अपि पठितं तस्य पुस्तकं त्वया पूर्वम् ?
मया पठितं तस्य पुस्तकम्, तत् उत्तमं आसीत् ।
मया पठिता तस्य एका आख्यायिका
अपि अतीव रम्या आसीत् ।

C 2 हे रमे, अपि परिसमाप्तं तव कार्यम् ?
अधुनैव परिसमाप्तम्, कुत्र गच्छामः भोजनार्थम् ?
अपि अशोक भोजन गृहं गच्छामः ?
मास्तु, तत्र गत सप्ताहे भुक्तं भोजनं रूचिरं नासीत् ।
किं तर्हि, जानासि किञ्चित् उत्तमं उपहारगृहम् ?
आम्, अत्रैव एकं नूतनं भोजनगृहं अस्ति, तत्र स्थितानि
सर्वानि भोजनानि बहु रूचिरानि ।

C 3 सः तव पुत्रः किल ?

आम्, तेन अधुनैव वैद्यशास्त्रं अधीतम् ।

अपि तेन स्वतः कायं प्रवर्तितम् ?

अस्मिन् संवत्सरे अन्यस्मिन् वैद्यालये कायं कृत्वा

आगामि संवत्सरे स्वयं रूग्णालयं

स्थापयिष्यति ।

Cycle 26

- M गतवर्षे मया ताजमहलं दृष्टम् ।
कन्नम्बाडिसेतुः श्री विश्वेश्वरय्येन निर्मितः ।
रामायणं महाकाव्यं वाल्मीकिना विरचितम् ।
त्वया कदा ताजमहलं दृष्टम् ?
कन्नम्बाडि सेतुः केन निर्मितः ?
रामायणं महाकाव्यं केन विरचितम् ?
- C 1 अपि त्वया देहली नगरं दृष्टम् ?
अथ किम् ? गत वर्षे मया दृष्टम् ।
त्वया तत्र किमन्यत् दृष्टम् ।
लोहित दुर्गः, कुतुब महा स्थंभः च तत्र मया दृष्टौ ।
कः त्वां तत्र अनयत् ।
मम भ्राता मां तत्र अनयत् ।
किं त्वया आग्रा दृष्टा ?
आम् तत्र मया ताजमहलं दृष्टम् ।
अपि त्वया मथुरा अपि दृष्टा ?
यद्यपि मथुरा समीपे एव आसीत् तथापि मया न दृष्टा ।
- C 2 पश्य, अयं कन्नम्बाडि जलबन्धः ।
केन अयं निर्मितः ?
अयं विश्वेश्वरय्येन निर्मितः ।
अपि सः महान् अभियन्ता ?
आम्, सः विश्व विख्यातः अभियन्ता आसीत् ।

- C 3 एतत् कीदृशं पुस्तकम् ?
 इदं रामायणं महाकाव्यम् ।
 केन इदं रचितम् ?
 इदं महाकाव्यं वाल्मीकिना विरचितम् ।
 अपि कन्नड भाषायां रामायणं अस्ति ?
 आम् कन्नड भाषायां पुट्टप्पेन विरचितम्,
 तत् रामायणदर्शनम् इति कथितम् ।

Cycle 27

- M अहं प्रातः पाठं पठन् आसम् ।
तदा अहं वृक्षकान् सिंचन् आसम् ।
शिशुः रात्रौ अतीव रुदन् आसीत् ।
प्रातः त्वं किं कुर्वन् आसीः ?
तदा त्वं किं कुर्वन् आसीः ?
रात्रौ शिशुः किं कुर्वन् आसीत् ?
- C 1 प्रातः त्वं किं कुर्वन् आसीः ?
षड्वादनात् अष्ट वादनं पर्यन्तं पठन् आसम् ।
हयः सायं त्वं किं कुर्वन् आसीः ?
हयः सायं अहं क्रीडन् आसम् ।
- C 2 रविवासरे त्वं किं कुर्वन् आसीः ?
अहं वृक्षकान् सिंचन् आसम् ।
तव गृहस्य पुरतः वीथ्यां अहं गच्छन् आसम् ।
अपि त्वं मां अपश्यः ?
न, अहं तव अपत्यानि पश्यन् अगच्छम् ।
अहं गृहस्य पृष्ठतः सिंचन् आसम् ।
- C 3 अपि तव शिशुः रात्रौ रुदन् आसीत् ?
आम् सः अतीव रुदन् आसीत् ।
अपि सः न स्वस्थः ?
तस्य ईषत् ज्वरः आसीत् ।
वराकः, अतीव शीतल वायुः, तं बहिः मा नय ।

Chapter 27

Cycle 28

- M अहं श्वः कार्यालयं न आगमिष्यामि इति हयः अवदत् ।
सः बुद्धिमान् इति सर्वैः कथ्यते ।
तव पुत्रः अपि त्वया सह चलच्चित्रं ईक्षितुं
आगमिष्यति इति अहं अचिन्तयम् ।
सः किं अवदत् ?
तं प्रति सर्वैः किं कथ्यते ?
त्वं किं अचिन्तयः ?
- C 1 अयं अस्माकं कार्यालयः ।
अत्र त्वं कुत्र उपविशसि ?
अहं तस्मिन् प्रकोष्ठे रमेशस्य समीपे उपविशामि ।
सः अद्य कुत्र अस्ति ?
अद्य सः कार्यालयं न आगतः ।
तत् त्वं कथं जानासि ?
अहं श्वः कार्यालयं न आगमिष्यामि इति हयः एव अवदत् ।
- C 2 एषा अस्माकं पाठशाला ।
अत्र कति छात्राः सन्ति ?
अत्र छात्राणां संख्या शतकद्वयं वर्तते ।
तेषु कतमः बुद्धिमान् ?
मूर्तिः अतीव बुद्धिमान् इति सर्वैः कथ्यते ।
तत् अतीव श्लाघनीयम् ।
- C 3 श्वः वयं चलच्चित्रं ईक्षितुं गच्छामः ।
त्वं कति वादने अत्र आगच्छसि ?

अहं कार्यालयात् अत्र एव आगमिष्यामि ।
बाढम्, परन्तु अहं किमपि अन्यत् अचिन्तयम् ।
त्वं किं अचिन्तयः ?
तव पत्नी अपि त्वया सह चलच्चित्रं ईक्षितुं
आगच्छति इति अहं अचिन्तयम् ।

Cycle 29

- M अहं गीर्वाणभाषां शिक्षितुं अत्र आगतः ।
अहं क्रिकेट क्रीडां द्रष्टुं बेंगलूरु नगरं गच्छामि ।
सा पठितुं ग्रन्थालयं गच्छति ।
त्वं किमर्थं अत्र आगतः ?
किमर्थं त्वं बेंगलूरु नगरं गच्छसि ?
सा पठितुं कुत्र गच्छति ?
- C 1 अपि त्वं गीर्वाणभाषायां व्यवहर्तुं शक्नोषि ?
अहं किञ्चित् किञ्चित् भषितुं शक्नोमि ।
त्वं अत्र किमर्थं आगतः ?
अहं गीर्वाणभाषां शिक्षितुं एव अत्र आगतः ।
अपि त्वं पठनं लेखनं अपि जानासि ?
आम्, अहं ईषत् जानामि, परन्तु सुष्टु लेखितुं न शक्नोमि ।
- C 2 संप्रति त्वं कुत्र गच्छसि ?
अहं अधुना बेंगलूरु नगरं गच्छामि ।
अपि तत्र तव उद्यमः विद्यते ?
न, अहं क्रिकेट क्रीडां द्रष्टुं तत्र गच्छामि ।
त्वं क्रीडां द्रष्टुं एव तत्र गच्छसि ?
आम् क्रिकेट क्रीडा मे रोचते., अलं अति विस्तरेण ।
- C 3 सा कुत्र वसति ?
सा छात्रवासे वसति ।
अपि तत्र सर्वविधं सौकर्यं वर्तते ?
स्तान् भोजनादिनां सौकर्यं वर्तते ।

पठितुं किं करोति ?
पठितुं ग्रन्थालयं गच्छति ।
खादितुं कुत्र गच्छति ?
सा छात्रवासे एव खादति ।

Cycle 30

- M इदं तत् कार्यभवनं यत्र अहं उद्योगं करोमि ।
हयः या बाला अगायत् सा मम स्वसा ।
इदं तत् गीतं यत् मया न श्रुतपूर्वम् ।
किं तत् कार्यभवनं यत्र त्वं उद्योगं करोषि ?
का सा बाला या हयः अगायत् ?
अपि त्वया एतत् गीतं श्रुतपूर्वम् ?
- C 1 अपि इदं तत् कार्यभवनम् यत्र त्वं उद्योगं करोषि ?
आम्, अहं अत्र उद्योगं करोमि ।
किं तत् आसनं यत्र त्वं सदा उपविशति ?
इदं तत् आसनं यत्र अहं सदा उपविशामि ।
किं तत् कार्यं यत् अत्र त्वं करोषि ?
अहं अत्र करणिकः ।
- C 2 का सा बाला या हयः सभायां अगायत् ?
सा मम स्वसा ।
यत् गानं तया गीतं तत् अतीव मधुरम् ।
अथ किम् ?
तया सह यः वीणां अवादयत् सः कः ?
सः मम अनुजः ।
संगीतं अतीव आप्यायनकरं आसीत् ।
धन्यवादः ।

- C 3 अपि त्वया एतत्गीतं श्रुतपूर्वम् ?
न, मया एतत् न श्रुतपूर्वम् ।
एतत् नम्म संसार इति नामधेयस्य चलच्चित्रस्य गीतम् ।
एवं वा ? तत् चलच्चित्रं अहं न अपश्यम् ।

Cycle 31

- M विवाहाय न केवलं वधूवरौ, तयोः पितरौ अपि अनुमन्येयाताम् ।
न केवलं शिशोः नामकरणं एव अपितु शिशोः जन्मदिनमपि आचरति ।
अपि विवाहे केवलं वधूवरयोः सम्मतिः अलम् ?
अपि अद्य शिशोः केवलं नामकरणं आचरति ?
- C 1 अत्र विवाहः कथं प्रचलति ? वधूवरयोः सम्मतिः पर्याप्तः ?
विवाहार्थं न केवलं वधूवरौ अपितु तयोः पितरौ अपि अनुमन्येयाताम् ।
अपि विवाहे वधूवरौ परस्परं पुष्पमालाः विनिमयेते ?
न केवलं ते पुष्पमालाः विनिमयेते किन्तु श्रौतः विध्यः अपि अनुष्ठीयन्ते ।
अपि उपाहारः आयोजयनीयः ?
न केवलं उपाहारः आयोजयनीयः किन्तु सर्वेभ्यः जनेभ्यः भोजनं अपि देयम् ।
- C 2 किं अद्य तव शिशोः नामकरणं आचरसि ?
न केवलं शिशोः नामकरणं अपितु अन्नप्राशनं आचरति ।
अदृष्टवशात् अहमपि आगतः । अपि देवस्थाने पूजांकारयसि ?
न केवलं पूजां किन्तु गृहे होमं अपि कुर्मः ।
अपि बान्धवाः आहूयन्ते ?
न केवलं बान्धवाः आमन्त्रयिष्यन्ते किन्तु मित्राणि अपि ।

Cycle 32

- M वयं तत् कार्यं अस्माकं सेवकैः कारयामः ।
अहं ग्रामे प्रदर्शनीं शिशुभ्यः दर्शयामि ।
अहं एतत् पाठं छात्रान् पाठयामि ।
यूयं एतत् कार्यं केन कारयथ ?
त्वं ग्रामे शिशुभ्यः किं दर्शयसि ?
त्वं किं पाठयसि ?
- C 1 अपि इदं तव क्षेत्रम् ?
आम् इदं सर्वं मम क्षेत्रम् ।
अत्र त्वमेव सर्वं कार्यं करोषि ?
न, किञ्चित् कार्यं अहं करोमि, अन्यत् किञ्चित् कार्यं
सेवकैः कारयामि ।
कष्टतरं कार्यं के कुर्वन्ति ?
वयं सेवकैः तत् कार्यं कारयामः ।
- C 2 त्वं ग्रामे शिशुभ्यः किं दर्शयसि ?
अहं प्रदर्शनीं शिशुभ्यः दर्शयामि ।
त्वं उत्सवे शिशुभ्यः किं दापयसि ?
तेभ्यः अहं पाञ्चालिकाः मधुराणि दापयामि ।
अपि तत्र चेतोविनोदः सन्ति ?
बाढम्, यक्षगानं, नाटकाभिनयः, सूत्रप्रतिमाखेलनं
सर्वं प्रचलति ।
- C 3 भो वयस्य, अधुना त्वं कुत्र गच्छसि ?
मित्रं अधुना अहं सप्तमं कक्षायां गच्छामि ।

त्वं कक्षायां किं पाठयसि ?
अहं एतत् पाठे छात्रान् पाठयामि ।
भवतु, तदेव साधु ।

Cycle 33

- M सेवकः परशुना वृक्षं छिनत्ति ।
मम पुत्रः ह्यः अमेरिकादेशात् आगतः ।
चोरः लोहपट्टिकया वातायनं भित्त्वा सहसा कारागृहात् पलायितः ।
सेवकः केन वृक्षं छिनत्ति ?
तव पुत्रः अमेरिका देशात् कदा आगतः ?
चोरः कथं वातायनं भित्त्वा कारागृहात् पलायितः ?
- C 1 नमस्कारः गोपाल, अपि कुशलम् ?
आम् कुशलं, अपि अद्य कार्यालयं न आगच्छसि ?
न, अद्य मम गृहे किञ्चित् कार्यं अस्ति ।
कोयं एतत् पुरुषः एतं मार्गवृक्षं छिनत्ति ?
मार्ग वृक्षाः न छेत्तव्याः खलु ?
आम्, अपितु अयं राज्य सेवकः । राज्येन आदिष्टः
अस्ति । एतस्य वृक्षस्य बहवः शाखाः
समीपवर्तिनां गृहाणां उपरि स्थिताः । अत एव
तासां शाखानां कृन्तनार्थं अयं सेवकः आगतः ।
एवमेतत् ? बाढम् ।
- C 2 मित्र मोहन, किमर्थं एतावन्ति मधुरमोदकानि
कार्यालयं आनयसि ? किं अद्य तव जन्मदिनम् ?
न, मम पुत्रः पञ्चसंवत्सरानन्तरं अमेरिका देशात्
ह्यः आगतः । अतः अधुना अहं अतीव मुदितः ।
एवमेवम् ? पञ्चसंवत्सरपर्यन्तं किं तत्र करोति स्म ?
तत्र पृथमानि त्रीणि वर्षाणि विशेष अभ्यसने

व्यतीतानि, तदनन्तरं द्विवर्ष पर्यन्तं
तस्य विश्वविद्यानिलये एव पाठयति स्म ।

अपि पुनः तत्र गमिष्यति ?

न, अत्रैव सः उद्योगस्थः भवितुं इच्छति ।

बाढम् तदेव वरम् ।

C 3 हला जानकि, पठिता अद्य वृत्तपत्रिका ?

न, को विशेषः ? मम प्रातरेव किञ्चित् लेखन कार्यं आसीत् ।

पश्य, हयः देहली नगरस्य कारागृहात्

एकः कुप्रसिद्धः चोरः पलायितः ।

कथं भवेत्? अपि भित्तिं भित्त्वा पलायितः?

भेदनयोग्यं साधनं कथं तत्र अवर्तत?

कथमपि एकं लोहपट्टिकां संपाद्य तया

वातायनं भित्त्वा पलायितः ।

एवं किम् ? मन्ये सः शीघ्रं एव बद्धः भविष्यति ।

Cycle 34

- M उपाध्यायः बालकं प्रश्नं अपृच्छत् ।
कोशाधिकारी भृत्याय वेतनं ददाति ।
बालः सतीर्थाय मातरं मोदकं याचति ।
उपाध्यायः बालकं किं अपृच्छत् ?
कोशाधिकारी कस्मै वेतनं ददाति ?
बालः कस्मै कां मोदकं अयाचत् ?
- C 1 रे प्रकाश, समाप्तः तव गीर्वाणभाषायाः अभ्यासः ?
आम्, अधुनैव समाप्तः । अद्य सः क्लिष्टतरः अभवत् ।
को विशेषः ? अपि नूतनपाठः आरब्धः ?
न, परन्तु गतपाठस्य एका लघु परीक्षा अभवत्
सा मौखिकी आसीत् न लिखिता ।
अपि तव उपाध्यायः एकैकं बालकं प्रश्नं अपृच्छत् ?
न, उपाध्यायः बालकमेकं प्रश्नं अपृच्छत्, सः बालकः
अन्यं, सः अन्यमेकम् । इत्थं कक्षायाः
सर्वे बालकाः प्रश्नान् अपृच्छन् उत्तराणि च
अलभन्त ।
एवमेतत् ? तत् विधानं समीचीनं वर्तते ।
- C 2 मित्र, कार्यालयस्य वेला अतीता । अपि न गच्छसि गृहम् ?
गन्तव्यं शीघ्रम् । अस्माकं कोशाधिकारी अधुनापि न
आगतः । अद्य अस्माकं वेतनं दिनं अस्ति ।
अपि सः अस्यां वेलायां वेतनं वितरति ?
आम्, सः अधुना आगत्य अवश्यमेव वेतनं वितरति ।

मम मार्गमध्ये किञ्चित् कार्यमस्ति । आगच्छसि किम् ?

श्वः वेतनं स्वीकर्तुं शक्नोति ।

न, अहं अत्रैव स्थित्वा वेतनं गृहीत्वा आगच्छामि । अद्य

मम पुत्रस्य जन्मदिनमस्ति । अहं तस्मै

किञ्चित् वस्त्रं क्रीतुं इच्छामि ।

C 3 मातः अपि त्वं मह्यं अन्यमेकं मोदकं ददासि ?

अधुनैव एकं अखादः अपि अन्यमेकं इच्छामि ?

मोदकः बहु रुचिकरः अस्ति । अपि अहं एकं अन्यमपि

गृहीतुं शक्नोमि ?

अधुनैव खादितव्यः ?

अन्यं मह्यं न, मम सतीर्थाय एकं इच्छामि ।

बाढम्, मा याच मुहुर्मुहुः ।

Cycle 35

- M न, अस्मिन् मार्गे वाहनं न स्थापयितव्यम् ।
तत्र नामफलकं द्रष्टव्यम् ।
तैल खाद्यानि न खादितव्यानि ।
अपि अस्मिन् मार्गे वाहनं न स्थापयितव्यम् ?
विधानसौधं केन मार्गेण गन्तव्यम् ?
मया किं न खादितव्यम् ?
- C 1 हे महोदय, किमर्थं द्विचक्रवाहनं अत्र स्थापयसि ?
किं अत्र न स्थापयितव्यम् ?
भवान् अत्र फलकं पश्यतु ।
क्षमस्व, मया तत् न दृष्टम् ।
अस्मिन् मार्गे वाहनानि न स्थापयितव्यानि ।
ईषत् काल पर्यन्तं अपि न ।
इतः परं तथा न करिष्यामि ।
- C 2 अहं विधानसौधं गन्तुं इच्छामि । केन मार्गेण
गन्तव्यम् ?
कव्वन् उद्यानमार्गे गन्तव्यम् ।
उद्यानात् कियत् दूरं गन्तव्यम् ?
तत्र नामफलकं अस्ति । तत् द्रष्टव्यम् ।
- C 3 नमस्कारः हे वैद्यमहोदयः ।
आगच्छ, तव क्लेशः कः ?
उदरशलं मां बाधते ।

भवत्, अहं परीक्षिष्ये ।

बाढम् ।

भयस्य कारणं नास्ति, औषधं पीतव्यम् ।

मया कः आहारः भोक्तव्यः ?

तैल खाद्यानि न खादितव्यानि, पिष्ट पदार्थाः

वर्जनीयाः ।

तर्हि मया किमपि न खादितव्यम् ?

न, न, अन्न रसः, तक्रं, फलरसः च सेवितव्याः ।

तूष्णीं शयितव्यम् ।

Appendix I

Cycle No.	Topical Focus	Grammatical Focus	Ritual	Model Sentences (affirmatives only)
1	Name, nationality, profession.	Equational types of sentences. Pronouns. Possessive forms of pronouns.	namaskaaraḥ 'salutation'	aham raamaha. 'I am Rama' aam, saḥa bhaarata deśiyyaḥ. 'Yes, he is an Indian' mama naamadheeyam moohanaha. 'My name is Mohan.'
2	Possession.	Demonstrative pronouns and their possessive forms.	aagaccha, upaviśa 'Please come, be seated.'	ayam asmaakam kukkuraḥ. 'This is our dog' iyam na mama leekhanii. 'This is not my pen' idam tasya pustakam. 'This is his book'
3	Possession and ownership.	Pronominal adjectives. Pronominal predicates	kuśalam kim ? 'Are you fine ?'	ayam prakooṣṭhaḥa madiiyaha. 'This room is mine' iyam leekhanii tadiiyaa. 'This pen is his.' idam vastram na madiiyam. 'This cloth is not mine'
	Description and specification.	Adjectives of quantity and quality. Accord between adjectives and substantives. plural forms.	kaḥa viśeṣaḥa ? 'What news ?' kim api na 'Nothing special'	aam, idam mama nuutanam vaahanam. 'Yes, this is my new vehicle.' idam ghaṭikaayantram puraatanam. 'This watch is old.' imee uttamaaha maanavakaaha na. 'These are not good students.'

5	Description of persons.	Derived adjectives, Expansion of adjectives. Singular and plural forms.	paratū 'but' vaa 'or'	<p>iyam br̥hatī bhoojanaśālaa. 'This is a big dining hall.'</p> <p>śaḥ sukhī puruṣaḥ. 'He is a happy man.' raadhā guṇavatī baalā. 'Radha is a good girl.' kecana janaḥ eva svaarthinaḥ. 'Only some people are selfish.' aam, tat gṛham adhikam viśālam. 'Yes, that house is very large.'</p>
6	Numerals and location of houses and spots of different magnitude.	Cardinal and ordinal numerals. Adjectives : degrees of comparison. Locative case suffix.	oohoo 'oh'	<p>asya prakooṣṭhasya vanaḥ ruupyakāṇi śatam. 'Rent for this room is Rs. hundred.' asmin maargee trīyāḥ apanāḥ viśālaḥ. 'In this street the third shop is the big one.' parantu idam phalam madhurataram, tat madhuratamam. 'But this fruit is sweeter and that fruit is the sweetest.'</p>
7	Colour, cost and bargain. Specification, weekdays.	Adjectives of Colour. Expansion of adjectives.	eetaavadeeva ? 'Only so much?'	<p>asya kaarpaasakasya varṇaḥ loohitaḥ. 'Colour of this shirt is red.' asya muulyam daśa ruupyakāṇi. 'Cost of this is Rupees ten.'</p>

Cycle No.	Topical Focus	Grammatical Focus	Ritual	Model Sentences (affirmatives only)
8	Relative merit and comparison.	Comparative and Superlative degree forms of adjectives. Ablative case suffix.	baadhham 'O.K., Yes' kintu 'but'	naaraṅgam aamrphalaat madhurataram. 'Orange is sweeter than mango.' viśvee raṣiyaadeśaḥa sarveṣu deśeṣeṣu viśaalatamaḥa. 'Russia is the biggest country in the world.' beṅgaluuru nagarii kaaṣiinagaryaaḥa puraatanii na. 'Bangalore is not more ancient than Kashi.' saha baalaha tasya soodaraat balavattaraḥa. 'That boy is stronger than his brother.' asmaakam vaidyaḥa atiiva samarthaha tasya kauśalam prasiddham. 'Our doctor is very efficient.' His skill is quite famous.' tasya catvaari apatyaani. 'He has four children.' imau dvau mama chaatrau. 'These two are my students.'
9	Profession, kinship terms etc.	Dual number. Abstract nouns.	'śrīi, 'śrīimaan 'Mr' śrīimatii 'Mrs' kumaarii 'Miss'	mama gṛham preeṣaṇaalayasya purataḥa asti. 'My house is in front of the post office.' asmaakam pustakaani prapīithakasya upari santi. 'Our books are on the table.' aaraba samudraḥa bhaaratasya paścimee
10	Location and direction.	Verb root as 'to be' in present tense third person. Locational postpositions. Directionals	kṣamasva 'excuse me' hee 'oh'	

11	Position, residence enquiry etc.	Present tense forms of root <i>as</i> 'to be' I, II & III persons. Negative forms of verbs. Instrumental case suffix.	tarhi 'if so' adhunaa api 'even now'	bhaagee asti. 'Arabian Sea is to the west of India.' moohanaha adya calaccitra mandiree asti. 'Mohan is in the theatre now.' aham adya asooka vasatigphee asmi. 'Now, I am at Ashoka Lodge.' vayam adya sacivaalayee na smaha. 'We are not in the secretariat now.' tee sarvec sva kutumbaihi saha santi. 'All of them are living with their families.'
12	Past actions and location.	Past tense forms of <i>as</i> 'to be'	siighram aagaccha 'come soon' vilambitaha. 'it is getting late.' atha kim ? 'Of course.' uta. 'or' taavat. 'so much'	hyaha aham grhee aasam. 'Yesterday I was at home.' khanitram udyaanasya madhyee aasiit. 'Spade was in the middle of the garden.'
13	Season, weather etc.	Qualitative adjectives. Particles denoting equality and similarity.	idam kṣiiram atiiva uṣṇam (asti). 'This milk is very hot.' beṅgaluurunagaram atiiva śiitalam (asti) 'Bangalore City is very cold.' idam vaahanam tavavaahaneena sadṛśam (asti). 'This car is like that of yours.'	
14	Certain daily routines.	Present tense forms of	yaavat..... taavat.	saha śaalaam yaati 'He goes to school.'

Cycle No.	Topical Focus	Grammatical Focus	Ritual	Model Sentences (affirmatives only)
		common verbs. Upasargas Accusative case suffix.	'When.... then.'	aham pratidinam pañcavaadane kaaryaalayaat gṛham aagacchaami. 'I come home from office everyday evening at 5 p.m.' keśucit dineśu aham śaḍvaadane gṛham aagacchaami. 'Some days I come home at 6 O'clock.'
	Edibles and games.	Present tense forms of transitive verbs.	samyak 'well' ataha 'therefore.'	praataha aham capaatim idaliim ca khaadaami 'I eat chapathi and idli in the morning.' aham nirdeśakasya putram adya paśyaami. 'I see the director's son now.' na, ayam kukkuraḥ annam na khaadati. 'No, this dog does not eat rice.' mama pariikṣaa śvaḥa asti, ataḥa aham adya na kriidaami. 'I do not play today, because tomorrow is my examination.' aham praataha ksiiram apiḥam. 'I drank milk in the morning.' aham sadya eva phalam akhaadam. 'I have just now eaten fruit.'
	Daily routine and narration of past events.	Past tense forms of verbs	kathamapi 'Somehow or other.'	saa vṛttapatrikaampreaataha na apaḥat. 'She did not read the newspaper in the morning.'

- 17 Games, pastime and pleasure. Verbs of group. Passive voice. Dative case Suffix. yeenakeena
prakaareena
'Somehow or the other.'
soobanam
'fine.'
- baalakaaha kriidaam iiksantee.
'The boys watch the games.'
raatrau śiśuḥu samyak āseta.
'The child slept well in the night.'
maṇavakeena adya vṛttapaṛikaa
pathayatee.
'The newspaper is being read by the student.'
adhunaa upaahaaragrṛhee idalii na labhyatee.
'Idli is not available in the restaurant now.'
- 18 Journey and excursion. Active and Passive past participles. Adverbs of manner. śanaīḥi śanaīḥi
'slowly and slowly'.
'fine.'
- saha puurvamin maasee ameerikaa deśaat
aagataḥa.
'He came from America last month.'
na, mama vayasyaḥa adya vilambeena
aagataḥa.
'No, my friend came late today.'
aam, mama vayasyaḥa ataḥ puurvam
bhaaratadeśam aagataḥa.
'Yes, my friend had come to India earlier.'
- 19 Future Plans. Future tense forms of verbs. tat paścaat
tadanantaram
'afterwards, later'.
- aham vihaaraartham ravivaasaree
kannambaaḍiṃ gamiṣyaami.
'I will go to Kannambadi on Sunday on pleasure trip.'
iyam padavī śikṣaṇaanantaram vaidyaa
bhaviṣyati.
'She will become doctor after her graduation.'
mama putraḥa aagaami varṣee ameerikaa

Cycle No.	Topical Focus	Grammatical Focus	Ritual	Model Sentences (affirmatives only)
20	Commands and orders.	Imperative and potential moods.	tuṣṇīm 'silently' itastatāḥ 'here and there'.	deśāat āgamiṣyati. 'My son will come from America next year.' chaatraḥ caturvaadanaanantaram kriḍeeyuḥ 'Let the students play after 4 O'clock.' atha kim, tvam tasya praśnasya uttaram likha. 'Alright, you write answer to this question.' yuuyam tat pustakam paṭhata. 'You must read that book.'
21	Entertainment and transportation.	Conditional forms of verbs. Dative case suffix.	muhurmuhuḥ 'again and again'.	yadi tvam āgacchasi tarhi aham api āgacchaami. 'If you come, I too will come.' yadi vahitram na āgatam tarhi mṛtaree eeva gacchaama. 'If we dont get bus, let us go by car.'
22	Advice, instruction and commands.	Emphatic and prohibitive forms of verbs by suffixing <i>taṇya</i> , <i>aniya</i> . Infinitive of purpose by suffixing <i>tum</i> .	asti kila ? 'Is it ?' naasti kila ? 'Is it not ?'	mayaa maisuuru nagaram gantavyam. 'I should go to Mysore City.' tvayaa idam kathaanaakam ghaṇṭaatrāyee paṭhitavyam. 'This book should be read by you, within three hours.' deevaalaayee dhuumapaanaam keenaapi na

23	Common activities and visits.	Indeclinable past participle.	alam kriidayaa 'enough of playing.'	<p>kartavyam. 'Smoking is prohibited in the temple.'</p> <p>vayam upaahaaram khaaditvaa vipaṇim gacchaamaḥa. 'We go to market after having breakfast.' saḥa kaaryaalayee kaaryam kṛtvaa saayam bheesajaaalayam gacchati. 'He goes to the hospital in the evening after working in the office.'</p>
24	Certain daily duties.	Present participle and its use in present continuous tense.	jhaṭṭi 'soon'.	<p>mama pitaa puujaam kurvan asti. 'My father is performing worship.'</p> <p>saa kaaphiim pibantii vṛṭtipatrikaam paṭhati. 'She reads newspaper while drinking coffee.'</p>
25	Likes and dislikes.	Past participle used as adjectives.	kim tarhi ? 'What then ?' na kila ? 'Is it not so ?'	<p>mayaa paṭhitaa aakhyaayikaa uttamaa asti. 'The story read by me is good.'</p> <p>nahi, aśookabhoojanagṛhee bhuktam bhoojanam ruciram na aasit. 'No, the food eaten at Hotel Ashoka was not delicious.'</p> <p>teena adhiitam śaastram vaidyaśaastram. 'The science studied by him is medical science.'</p>
26	Sight seeing.	Past participle used as adjective.	yadyapi 'eventhough'	<p>gatavarṇee mayaa taajamahalam dṛṣṭam. 'I saw Taj Mahal last year.'</p>

Cycle No.	Topical Focus	Grammatical Focus	Ritual	Model Sentences (affirmatives only)
27	Gardening and daily routine.	Past continuous forms of verbs.	tathaapi 'yet', punah punaha 'again and again'	kannambaadi seetuhu visveśvarayyena nirmitaḥ. 'Kannambadi Dam was constructed by Visweswaraiah.' raamaayaṇam mahaakaavyam vaalmikinaa viracitam. 'The epic Ramayana was written by Valmiki.' aham praataḥ paatham paṭhan aasam. 'I was reading lesson in the morning.' tadaa aham vṛkṣakam siñcan aasam. 'I was watering the plants then.' śiśuḥ raatrau atiiva rudan aasiit. 'The child was weeping very much in the night.'
28	Narration and reporting.	use of <i>iti</i> 'thus' Quotative particle.	ityēva 'like this only'.	aham śvaḥ kaaryaalayam na aagamīṣyaami iti saḥavadat. 'He said that he will not come to the office tomorrow.' saḥ buddhimaan iti sarvaiḥ kathyatee. 'It is said by everyone that he is intelligent.' tava putraḥ api tvayaa saḥa calaccitram iḥṣitum aagamīṣyati iti aham acintayam. 'I thought that your son also will come with you to see the movie.'

29	Campus life.	Infinitive of purpose <i>tum</i> suffix.	alam ati vistareepa 'no more' discussion.'	aham giirvaṇa bhaaṣaam śikṣitum atra aagataṭa. 'I came here for learning Sanskrit.' aham kriketakiṛiḍaam draṣṭum. beṅgaluurunagaram gacchaami. 'I am going to Bangalore for seeing the Cricket match.' saa paṭhitum granthaalayam gacchati. 'She goes to library for reading.'
30	Office work, music and entertainment.	Complex sentences; use of conjunctions. Relative pronouns.	cevam vaa ? 'Is it so ?'	idam tat kaaryabhavanam yatra aham udyogam karoomi. 'This is the office where I am working.' hyaḥa yaa baalaa agaayat saa mama svasaa. 'The girl who sang yesterday is my sister.' idam tat giitam yat mayaa na 'śrutapuurvam. 'This is the song which I have not heard before.'
31	Marriage and other rituals.	Phrases of the type 'not onlybut also'	adrstavaśaat 'luckily'	vivaahaaya na keevalam vadhuuvarau, tayooḥo pitarau api anunyecyaataam. 'For a marriage not only the bride and the groom, but the parents should also consent.' na keevalam śiśooḥo naamakaranam eeṇa, apitu śiśooḥo janmadinamapi aacarati. 'Not only the child's naming ceremony but also the birthday is celebrated.'

Cycle No.	Topical Focus	Grammatical Focus	Ritual	Model Sentences (affirmatives only)
32	Social, religious and domestic activities.	Causative forms of verbs.	bhavatu 'let it be so'	vayam tat kaaryam asmaakam seevakaihi kaarayaamaha. 'We get this work done by our servant.' aham graamee pradarsaniim śiśubhyaḥa darsayaami. 'I will show the exhibition in the village for kids.' aham ectat paatham chaatran paaṭhayaami. 'I will make the students read this lesson.'
33	Activities of different professions.	Instrumental and ablative case suffixes.	sahasaa 'suddenly'	seevakaha paraśunaa vṛkṣam chinatti. 'Servant cuts the tree with an axe.' mama putraḥa hyaḥa ameerikaa deśaat aagataḥa 'My son has come from America yesterday.' cooraḥa loohaṭṭikayaa vaataayanam bhiivaaahasaa kaaraagṛhaat palaayitaḥa. 'The thief escaped from the prison by breaking the window with a crowbar all of a sudden.' upaadhyayaḥa baalakam prasnam apiṇchat. 'Teacher asked a question to the student.' kośaadhikaarii bhṛtyaaya veetanam dadaati. 'The treasurer gives salary to the servant.' baalaḥa satiirthaaya maataram moodakam yaacati.
34	Request and enquiry.	Different uses of accusative and dative case suffixes.	vaaram vaaram 'again and again'	

'The boy asks mother to give sweets for his friend.'

iisat
'a little'

Potential
participle. *tavya/*
aniya/ya suffix.

Asking direc-
tions, medical
treatment etc.

35

na, asmin maargee vaahanam na
sthaapayitavyam.
'No, in this road vehicles should not be
parked.'
tatra naamaphalakam draṣṭavyam.
'One has to look at the sign board there.'
tailakhaadyaani na khaaditavyaani.
'Oily dishes should not be eaten.'

Appendix II

A NOTE ON SANSKRIT PHONETICS

Since Sanskrit is used throughout the length and breadth of India, many regional and local variations in pronunciation can be observed. Hence we cannot make a definite description of Sanskrit sounds and their exact pronunciation. However, we can make some general statements about their articulation. We are fortunate that ancient phoneticians of Sanskrit had made a good description of the sounds used in this language. Since Sanskrit Epics and Vedas came down to the succeeding generation through oral transmission, it was essential that the texts are to be preserved in its exact pronunciation. Hence the science of phonetics and etymology came to be developed since vedic period. An attempt is made in the following pages to give a brief description of the production of sounds through the articulation of various vocal organs.

The organs involved in the production of speech sounds can be classified as articulators and points of articulation. Articulators are movable organs whereas points of articulation are, relatively speaking, stationary organs. Articulators are - lower lip, tip of tongue, blade of tongue, front of tongue and back of tongue. Points of articulation are - upper lip, upper teeth, teeth ridge (alveolum), hard palate and soft palate. Articulators either touch or move in the direction of the points of articulation. In the production of speech sounds the air stream coming from lungs is obstructed in different ways by the articulation of the organs mentioned above before it is finally allowed to pass through the oral or nasal cavity. The manner in which the sounds are articulated is as follows.

The passing air stream can be blocked for a moment by making a contact of the articulator and the point of articulation so that on release it rushes out suddenly. This is sometimes accompanied by a puff of air. By lowering the soft palate when articulator is still in contact with the point of articulation air-stream may also be made to pass through nasal passage.

The air-stream can be made to produce audible friction while escaping through a narrow passage when the articulator and the point of articulation are brought very near to one another.

Air-stream can be made to pass through the sides by closing the median line of the air channel but leaving a free passage on both sides of the articulator.

An elastic organ can be made to tap against the point of articulation.

Air-stream can be made to pass through without much hindrance by leaving the passage relatively unobstructed.

The sounds thus produced can be accompanied by the vibration of vocal cords.

Sanskrit speech sounds

Vowels : In the production of vowels the air-stream coming from lungs is allowed to pass through without any obstruction in the oral cavity. But by moving the various parts of tongue and modifying the shape of lips, shape of air chamber is changed producing thereby different kinds of vowel sounds. Nasal passage is closed by raising the soft palate. The vocal cords are made to vibrate. Vowels can be sub-classified on the basis of the part of tongue raised or lowered, height to which the tongue is raised or lowered, and the position of lips, whether rounded or spread.

i is high, front unrounded short vowel. It is produced by raising the front of tongue as high as possible towards the front of hard palate, but not to the extent of making a contact. Lips are spread.

idam	‘this’	divaa	‘day time’
iti	‘thus’	yadi	‘if’
iha	‘here’	vaari	‘water’
kintu	‘but’	śuci	‘pure’

ciram	'for a long time'	dadhi	'curd'
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ii is the corresponding long vowel. The speech organs remain the same position as in the case of *i* but articulation takes place for a longer duration.

iidr̥ṣa	'such'	piina	'fat'
iīśvaraḥa	'God'	karii	'elephant'
jīvanam	'life'	mayuurii	'peahen'
tīram	'bank'	patnii	'wife'
nadii	'river'		

ee is a higher-mid, front unrounded long vowel. This does not have a short counterpart. It is produced by slightly raising the front of tongue towards the hard palate but not as high as in the case of *i* described above. The lips are spread. (Short *e* is noticed in the form of a vocalic release after visarga in the word final position preceded by *ee*.)

eevam	'thus'	anceka	'many'
eekadaa	'once upon a time'	haree	'Hari !'
neetram	'eye'	dvee	'two'
reekhaa	'line'	kee	'who' Pl
seena	'army'	labhee	'I obtain'

u is a high back rounded short vowel. It is produced by raising the back of tongue as high as possible towards the soft palate, but not to the extent of making a contact. Lips are unrounded.

upari	'above'	karuṇaa	'pity'
uttama	'best'	puraa	'formerly'
upaayaḥa	'means'	ambu	'water'
guhā	'cave'	caaru	'beautiful'
katra	'whom'	madhu	'honey'

uu is the corresponding long vowel.

uurmiḥi	'wave'	uuruḥu	'thigh'
śuraḥa	'brave, hero'	bhuu	'to be'
vadhuu	'bride'	duuram	'for away'
bhuumiḥi	'earth'		

oo is a higher-mid, back rounded vowel. This does not have corresponding short vowel. It is produced by slightly raising the back of tongue towards soft palate but not as high as in the case of *u* described above. Lips are rounded. (Short *o* is noticed in the form of a vocalic release after visarga *ḥ* in the word final position preceded by *oo*).

ooṣṭhaḥa	'lip'	bhoojanam	'meal'
oodanaḥa	'boiled rice'	moodakam	'pudding'
ooghaḥa	'flood'	ahoo	'alas'
pooṣaṇam	'nourishing'	guroo	'O teacher!'

a is a low back unrounded short vowel. It is produced by slightly lowering the back of tongue from its neutral position. Lips are kept neutral. The lower jaw comes down.

agram	'tip, point, front'	tatra	'there'
api	'even'	piita	'yellow'
alam	'enough'	griiṣma	'summer'
annam	'cooked rice'	hee raama	'O Rama !'
katham	'how'		

aa is the corresponding long vowel.

aaśu	'quick'	gaanam	'song'
aaroogyam	'health'	adhunaa	'now'
aamram	'mango'	kadaa	'when'
kaaraṇam	'cause'	baalaa	'girl'

ṛ is a retroflexed mid vowel. It is produced when the tip of tongue is slightly turned back with a flap-like approach towards the palate, but not to the extent of making a contact. Lips are kept in their neutral position.

ṛṇam	'debt'	nrpaḥa	'king'
ṛṣiḥi	'sage'	napṭṛ	'grandson'
krṣṇa	'black'	daatṛ	'that which gives'
grham	'house'	jaamaatr	'son-in-law'
trṣṇaa	'thirst'		

ṛṛ is the corresponding long vowel. It is used very rarely.

trṛ 'to cross'

ai is a diphthong. The tongue starts from the position of *a* and suddenly moves towards the position for *i*

aiśvāryam	'wealth, power'	rai	'wealth'
aikyam	'unity'	ramaayai	'to Rama'
daivam	'fate'	nadyai	'to the river'

au is a diphthong. The tongue starts from the position for *a* and suddenly moves towards the position for *u*

auśadham	'medicine'	nau	'boat'
gaura	'white, fair'	harau	'in Hari'
saundaryam	'beauty'	gurau	'in teacher'

Consonants

In the production of consonant sounds the air-stream coming from lungs is obstructed by the articulation of different speech organs.

Stops : These are produced by the contact of the articulator and point of articulation. When the contact is released the enclosed air-stream escapes from the mouth with slight explosion. If the sound thus produced is accompanied by the vibration of vocal cords it is called as voiced stop. If the release is followed by a puff of air it is called aspirated stop.

p is a voiceless bilabial stop. It is produced by the articulation of the lower lip against the upper lip. There is no vibration in the vocal cords. The soft palate is raised to close the nasal passage. When the lips are released the air escapes from the mouth with slight explosion.

patram	'leaf'	prasiddhaḥa	'wellknown'
paathaha	'lesson'	kupita	'angry'
paapam	'sin'	katipaya	'several, some'
		kampanam	'trembling'

ph is a voiceless bilabial aspirated stop corresponding to *p*, but the release is followed by a puff of air.

phalam	'fruit'	kaphaḥa	'phlegm'
phaṇii	'serpent'	gumphanā	'stringing together'
pheenaḥa	'foam'		

b is a voiced bilabial stop. The air current coming from lungs is stopped by making a contact of the lower lip against the upper lip. The vocal cords vibrate. The soft palate is raised. When the lips are released the air escapes from the mouth with slight explosion.

balam	'strength'	durbalaḥa	'weak'
bahu	'much'	śibikaa	'palanguin'

baalaa	'girl'	ambaa	'mother'
binduḥu	'drop'	bimbaha	'disc'

bh is the corresponding voiced bilabial aspirated stop. But the release is followed by a puff of air.

bhagavaan	'god'	abhyaasaḥa	'practice'
bhayam	'fear'	kumbhaḥa	'pot'
bhaaryaa	'wife'	labhyam	'obtainable'
bhuuṣaṇam	'ornament'		

t is voiceless dental stop. It is produced by the articulation of the tip of tongue against the upper teeth.

tadaa	'then'	atra	'here'
taaraa	'star'	trptaḥa	'contented'
tiiram	'bank'	ciraat	'after a long time'
trṇam	'grass'	jagat	'world'

th is a voiceless dental aspirated stop corresponding to *t* but the release is followed by puff of air.

thuḍanam	'covering'	tiirthikaḥa	'pilgrim'
katham	'how'	sthaapanam	'establishment'
prthivii	'earth'	kathyatee	'it is said'

d is a voiced dental stop corresponding to the voiceless *t*.

dayaa	'compassion'	sarvadaa	'always'
d			
daśama	'tenth'	nidraa	'sleep'
daasii	'maid servant'	candanam	'sandal wood'
dyayam	'pair'	manḍanam	'temple'

dh is a voiced aspirated dental stop corresponding to *d*, but the release is followed by a puff of air.

<i>ḍṇanam</i>	'wealth'	<i>yuddham</i>	'battle'
<i>ḍhuurtaḥa</i>	'rogue'	<i>saardham</i>	'together'
<i>ḍheenuḥu</i>	'cow'	<i>madhyee</i>	'in between'

ṭ is a voiceless retroflex stop. It is produced when the tip of tongue is curled back and made to contact the roof of mouth.

<i>ṭiikaa</i>	'commentary'	<i>paṭuḥu</i>	'clever'
<i>ṭippanii</i>	'gloss'	<i>aṭavii</i>	'forest'
<i>ṭaṅkam</i>	'axe'	<i>kaṇṭakam</i>	'thorn'

ṭh is a voiceless aspirated retroflex stop corresponding to *ṭ*, but the release is followed by a puff of air.

<i>ṭhakkuraḥa</i>	'idol'	<i>paṭhati</i>	'he reads'
<i>maṭhaḥa</i>	'monastery'	<i>bhuuyiṭṭha</i>	'most'
<i>kuṭhaaraḥa</i>	'axe'	<i>tiṭṭha</i>	'stand, wait'

ḍ is a voiced retroflex stop, corresponding to *ṭ*.

<i>ḍimbhaḥa</i>	'young child'	<i>piḍita</i>	'afflicted'
<i>ḍayatee</i>	'he flies'	<i>kriiḍaa</i>	'game'
<i>taadanam</i>	'beating'	<i>paṇḍitaḥa</i>	'learned man'

ḍh is a voiced aspirated retroflex stop corresponding to *ḍ*, but the release is followed by a puff of air.

<i>ḍhakkaa</i>	'a kind of drum'
<i>ḍhaalam</i>	'shield'
<i>baaḍham</i>	'well, O.K.'

k is a voiceless velar stop. It is produced by the articulation of the back of tongue against the soft palate.

kanyaa	'daughter, girl'	'sakya	'possible'
kamalam	'lotus'	takram	'butter milk'
kaavyam	'poem'	arkaḥa	'sun'
kriiḍaa	'game'	vaṇik	'merchant'
kṣeetram	'field'	praak	'east'

kh is a voiceless aspirated stop corresponding to *k*, but the release is followed by a puff of air.

khalu	'indeed'	aakhyaayi	'story'
		kaa	
khananam	'digging'	duḥkha	'sorrow'
khyaata	'known, famous'	mukharaḥa	'talkative'

g is a voiced velar stop corresponding to *k*

gajaḥa	'elephant'	agniḥi	'fire'
gaayakaḥa	'singer'	aaroogyam	'health'
gaura	'white'	śrgaalaha	'jackal'
graamaḥa	'village'	mugdhaḥa	'innocent'

gh is a voiced aspirated velar stop corresponding to *g*, but the release is followed by a puff of air.

ghataḥa	'jar, pot'	ooghaḥa	'flood'
ghṛtam	'ghee'	agham	'sin'
ghaṇṭaa	'bell'	argha	'valuable'

Affricates

These are produced by the contact of the articulator and point of

articulation just like stops. But the contact is released slowly such that a narrow opening is made for a moment and the air-stream rushes out with friction.

c is a voiceless palatal affricate. It is produced by the articulation of the blade of tongue against the hard palate. It resembles the articulation of other stop consonants, but the contact is released slowly such that a narrow opening is made for a moment and the air-stream rushes out with friction. This series is treated as stop by the traditional Sanskrit phoneticians.

cakram	'wheel'	vacanam	'speech, promise'
caaru	'lovely'	carcaa	'discussion'
candraḥa	'moon'	pañca	'five'

ch is a voiceless aspirated palatal africate corresponding to *c* but the release is followed by a puff of air.

chaayaa	'shade'	icchaa	'desire'
chidram	'hole'	ucchvasa- nam	'breathing'
chaagaḥa	'goat'	ucchrñkha- laḥa	'uncurbed'

j is a voiced palatal affricate corresponding to *c*.

jananii	'mother'	jñāanam	'knowledge'
jaraa	'old age'	tyaj	'to abandon'
jalām	'water'	lajjitāḥa	'ashamed'
jīvitam	'life'		

jh is a voiced aspirated palatal affricate corresponding to *j*, but the release is followed by a puff of air.

jhaṭiti	'quickly'
jhañkaaraḥa	'buzzing sound of bees'

Nasals :

These are produced by closing the air passage as in the case of stops. When the contact is held the soft palate is lowered and the air stream passes through the nasal cavity. The vocal cords vibrate.

m is a bilabial nasal corresponding to *p* and *b*.

mahilaa	'woman'	ramyaa	'beautiful'
maalaa	'garland'	nirmuulanam	'eradication'
mukham	'face, mouth'	amśaḥa	'portion'
mṛdu	'soft'	gṛham	'house'

n is a dental nasal corresponding to *t* and *d*. This is produced by the articulation of the tip of tongue against the upper teeth when it occurs in clusters with dental stops *t* and *d*. In all other positions it is produced by the articulation of the blade of tongue against the teeth ridge (alveolum) and known as alveolar nasal.

dental

nindaa	'blame'	antya	'last, final'
tandraa	'fatigue'	patnii	'wife'

alveolar

naktam	'night'	annam	'cooked rice'
naarii	'woman'	anyatra	'elsewhere'
jaanu	'knee'	raajan	'king'

ṇ is a retroflex nasal corresponding to *ṭ* and *ḍ*.

paṇiḥi	'hand'	aṇḍam	'egg'
ṭṛṇam	'grass'	paṇḍitaḥa	'scholar'
suvarṇam	'gold'	puṇya	'meritorious'

ñ is a palatal nasal corresponding to *ṭ* and *ḍ*. This occurs before or

after palatal affricates.

pañca	'five'	siñcati	'he waters'
raajñii	'queen'		
cañcuḥu	'beak'		

ṇ is a velar nasal corresponding to *k* and *g*

aṅkaḥa	'lap'	aṅguliīyakam	'ring'
aṅkuraḥa	'sprout'	vaanmayam	'literature'
aṅguṣṭhaha	'thumb'		

Fricatives :

These are produced when the oral passage is narrowed by moving the articulator near the point of articulation and allowing the air stream to squeeze through with friction.

s is a voiceless alveolar fricative. It is produced by raising the blade of tongue towards the alveolar ridge to form a narrow passage for the air-stream to squeeze through.

sakṛt	'once'	skandhaḥa	'shoulder'
satyam	'truth'	sthira	'firm'
sadṛśa	'similar'	spardhaa	'rivalry'
sahasaa	'suddenly'	svaadu	'sweet'

ś is a voiceless palatal fricative. It is produced by raising the front of tongue towards hard palate to form a narrow passage for the air stream to squeeze through.

śaśii	'moon'	śrootaa	'hearer'
śaakhaa	'branch'	śveeta	'white'
śiita	'cold'	ślaagh	'to praise'
śoobhaa	'splendour'		
paraśuḥu	'axe'		

ṣ is a voiceless retroflex fricative. It is produced by curling back the tip of tongue and raising it towards the hard palate to form a narrow passage for the air-stream to squeeze through.

ṣaṭ	'six'	ṣaṣṭha	'sixth'
ṣoḍaśa	'sixteen'		

h is a glottal fricative. It is produced with friction in the glottis.

harita	'green'	mahiṣaḥa	'buffalo'
hamsaḥa	'swan'	mahyam	'to me'
haasyam	'ridicule'	jihvaa	'tongue'
hṛdayam	'heart'		

h is a glottal catch produced by a sudden catch in the glottis. In the word final position this catch is released. This vocalic release is in conformity with the vowel in the preceeding syllable.

duḥkhiṭaḥa	'distressed'
kaviḥi	'poet'
guruḥu	'preceptor, teacher'
hareḥe	'hari'!

Laterals : These are produced by closing the median line of the mouth and allowing the air stream to pass by either side of the tongue.

l is a voiced alveolar lateral. It is produced by closing the median line of mouth by the contact of the tip of tongue against the teeth ridge.

laghu	'light'
lataa	'creeper'
lookaḥa	'world'
talam	'base'

Flaps : These are produced by the tapping of an elastic organ against the point of articulation.

r is an alveolar flap. It is produced when the tip of tongue is tapped against the alveolum.

rambhaa	'plantain tree'	punar	'again'
reenuḥu	'pollen, dust'	mudraa	'seal'
roodanam	'weeping'	sarva	'all'
jaraa	'old age'		

Continuants :

These are produced with the position of organs same as that for a fricative but with a weak breath force so that no friction is heard. These resemble vowels in their articulatory features and hence also called semi-vowels.

v is a bilabial frictionless continuant. It is produced by moving the lower lip towards the upper lip to form a narrow passage for air-stream to pass through without friction. When followed by *i*, *e* or *y*, *r* this is produced by moving the lower lip towards upper teeth and called a labio-dental continuant.

bilabial

kavacaḥa	‘armour’	bhavanam	‘house’
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labiodental

vidyaa	‘knowledge’	veśma	‘house’
vinayaḥa	‘modesty’	vrataṁ	‘vow’
		puurvam	‘before’

y is a palatal continuant. This is produced by raising the front of tongue towards hard palate.

yadaa	‘when’	kaavyam	‘poetry’
yuddham	‘war’	naaryaḥa	‘women’
yoojanam	‘eight miles’		

PHONETIC CHART

Consonants :

p	t	ṭ	c	k
ph	th	ṭh	ch	kh
b	d	ḍ	j	g
bh	dh	ḍh	jh	gh
m	n	ṇ	ñ	ṅ
	s	ṣ	ś	h
	r			ḥ
v			y	

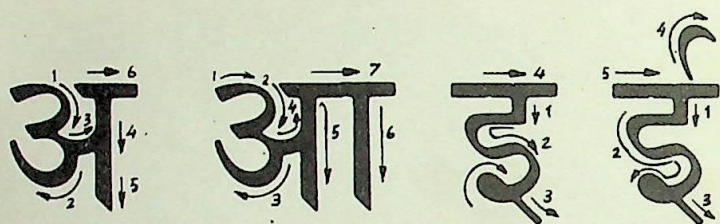
Vowels

i	ii	u	uu
ee	ṛ	ṛṛ	oo
	a	aa	

Diphthongs :

ai au

Appendix III

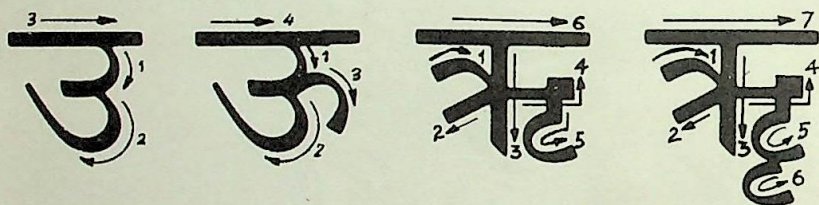


a

aa

i

ii

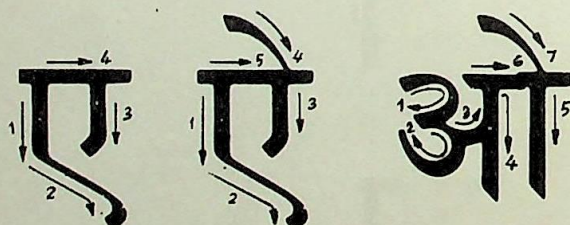


u

uu

r

rr



ee

ai

oo



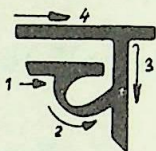
au

am

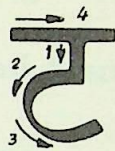
aha



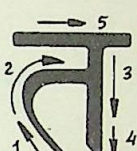
ka



ca



ta



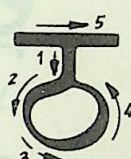
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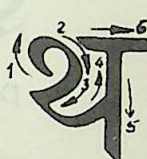
kha



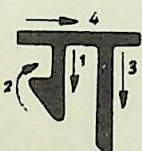
cha



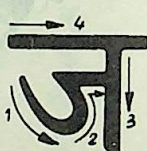
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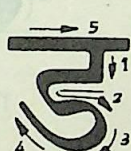
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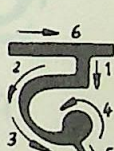
ga



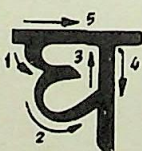
ja



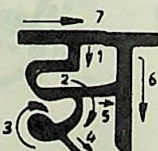
da



da



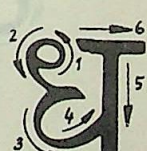
gha



jha



dha



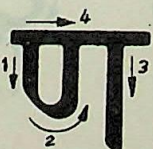
dha



na



na



na



na

The character 'pa' is formed with four strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top.

pa

The character 'ya' is formed with four strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top.

ya

The character 'ṣa' is formed with six strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left. 6. A small circle on the right.

ṣa

The character 'pha' is formed with five strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left.

pha

The character 'ra' is formed with five strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left.

ra

The character 'sa' is formed with seven strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left. 6. A small circle on the right. 7. A small circle on the bottom.

sa

The character 'ba' is formed with six strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left. 6. A small circle on the right.

ba

The character 'la' is formed with five strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left.

la

The character 'ha' is formed with six strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left. 6. A small circle on the right.

ha

The character 'bha' is formed with six strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left. 6. A small circle on the right.

bha

The character 'va' is formed with five strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left.

va

The character 'ḷa' is formed with six strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left. 6. A small circle on the right.

ḷa

The character 'ma' is formed with five strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left.

ma

The character 'śa' is formed with six strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left. 6. A small circle on the right.

śa

The character 'kṣa' is formed with seven strokes: 1. A vertical line down on the left. 2. A horizontal line across the middle. 3. A vertical line down on the right. 4. A horizontal line across the top. 5. A small circle on the left. 6. A small circle on the right. 7. A small circle on the bottom.

kṣa

Combination of Vowels and Consonants

क	ख	ग	घ
k	kh	g	gh
अ -		क् + अ = क	— — — —
आ ा		क् + आ = का	— — — —
इ ि		क् + इ = कि	— — — —
ई ि		क् + ई = की	— — — —
उ ु		क् + उ = कु	— — — —
ऊ ू		क् + ऊ = कू	— — — —
ऋ ॠ		क् + ऋ = कृ	— — — —
ए े		क् + ए = के	— — — —
ऐ ै		क् + ऐ = कै	— — — —
ओ ो		क् + ओ = को	— — — —
औ ौ		क् + औ = कौ	— — — —
अं -		क् + अं = कं	— — — —
अः :		क् + अः = कः	— — — —

Alphabets

Vowels

अ आ इ ई उ ऊ
a aa i ii u uu

ऋ ॠ ए ऐ ओ
r rr ee ai oo

औ अं अः
au am aḥa

Consonants

क ख ग घ ङ
ka kha ga gha ṅa

च छ ज झ ञ
ca cha ja jha ṇa

ट ठ ड ढ ण
ṭa ṭha ḍa ḍha ṇa

त थ द ध न
ta tha da dha na

प
pa

फ
pha

ब
ba

भ
bha

म
ma

य
ya

र
ra

ल
la

व
va

श
śa

ष
ṣa

स
sa

ह
ha

[अ = ऋ ण = ए

झ = भ]

Classification according to shape

1	उ u	ऊ uu	अ a	अं am	अः aḥa	आ aa	ओ oo	औ au		
2	ए ee	ऐ ai								
3	ट ṭa	ठ ṭha	ड ḍha	द da	ड ḍa	ह ha	उ ḥa	इ i	ई ii	झ jha
4	व va	ब ba	क ka							
5	र ra	स sa	ख kha							
6	य ya	थ tha	श śa							
7	प pa	फ pha	ष ṣa	म ma	भ bha					
8	घ gha	ध dha	छ cha							
9	च ca	ज ja	ञ ña	न na						
10	ग ga	ण ṇa								
11	त ta	ल la								
12	क्व kva	क्व kva								

a	aa	i	ii	u	uu	r	e	ai	o	ou	
k	क	का	कि	की	कु	कू	कृ	के	कै	को	कौ
kh	ख	खा	खि	खी	खु	खू	खृ	खे	खै	खो	खौ
g	ग	गा	गि	गी	गु	गू	गृ	गे	गै	गो	गौ
gh	घ	घा	घि	घी	घु	घू	घृ	घे	घै	घो	घौ
c	च	चा	चि	ची	चु	चू	चृ	चे	चै	चो	चौ
ch	छ	छा	छि	छी	छु	छू	छृ	छे	छै	छो	छौ
j	ज	जा	जि	जी	जु	जू	जू	जे	जै	जो	जौ
jh	झ	झा	झि	झी	झु	झू	झृ	झे	झै	झो	झौ
t	ट	टा	टि	टी	टु	टू	टृ	टे	टै	टो	टौ
th	ठ	ठा	ठि	ठी	ठु	ठू	ठृ	ठे	ठै	ठो	ठौ
d	ड	डा	डि	डी	डु	डू	डृ	डे	डै	डो	डौ
dh	ढ	ढा	ढि	ढी	ढु	ढू	ढृ	ढे	ढै	ढो	ढौ
n	ण	णा	णि	णी	णु	णू	णृ	णे	णै	णो	णौ
t	त	ता	ति	ती	तु	तू	तृ	ते	तै	तो	तौ
th	थ	था	थि	थी	थु	थू	थृ	थे	थै	थो	थौ
d	द	दा	दि	दी	दु	दू	दृ	दे	दै	दो	दौ
dh	ध	धा	धि	धी	धु	धू	धृ	धे	धै	धो	धौ
n	न	ना	नि	नी	नु	नू	नृ	ने	नै	नो	नौ
p	प	पा	पि	पी	पु	पू	पृ	पे	पै	पो	पौ
ph	फ	फा	फि	फी	फु	फू	फृ	फे	फै	फो	फौ
b	ब	बा	बि	बी	बु	बू	बृ	बे	बै	बो	बौ

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bh	भ	भा	भि	भी	भु	भू	भृ	भे	भै	भो	भौ
m	म	मा	मि	मी	मु	मू	मृ	मे	मै	मो	मौ
y	य	या	यि	यी	यु	यू	यृ	ये	यै	यो	यौ
r	र	रा	रि	री	रु	रू	रृ	रे	रै	रो	रौ
l	ल	ला	लि	ली	लु	लू	लृ	ले	लै	लो	लौ
ś	श	शा	शि	शी	शु	शू	शृ	शे	शै	शो	शौ
ṣ	ष	षा	षि	षी	षु	षू	षृ	षे	षै	षो	षौ
s	स	सा	सि	सी	सु	सू	सृ	से	सै	सो	सौ
h	ह	हा	हि	ही	हु	हू	हृ	हे	है	हो	हौ

क	+	क	=	क्क	kka
क	+	त	=	क्त	kta
क	+	य	=	क्य	kya
क	+	र	=	क्र	kra
क	+	ल	=	क्ल	kla
क	+	ष	=	क्ष	ksa
ख	+	ख	=	खख	khkha
ख	+	य	=	ख्य	khya
ग	+	ग	=	ग्ग	gga
ग	+	द	=	ग्द	gda
ग	+	य	=	ग्य	gya
ग	+	र	=	ग्र	gra
ग	+	ल	=	ग्ल	gla
घ	+	घ	=	घघ	ghgha
घ	+	य	=	घ्य	ghya
घ	+	र	=	घ्र	ghra
ङ	+	म	=	ङम	ñma
च	+	च	=	च्च	cca
च	+	य	=	च्य	cya
छ	+	व	=	छव	chva
ज	+	ज	=	ज्ज	jja
ज	+	य	=	ज्य	jya
ज	+	र	=	ज्र	jra
ज	+	व	=	ज्व	jva
झ	+	च	=	झ्च	ñca
ट	+	ट	=	ट्ट	ṭṭa
ट	+	र	=	ट्र	ṭra
ट	+	य	=	ट्य	ṭya
ठ	+	ठ	=	ठ्ठ	ṭṭha
ठ	+	य	=	ठ्य	iṭhya
ड	+	ड	=	ड्ड	ḍḍa

ड	+	र	=	ड्र	dra
ढ	+	ढ	=	ढ्ह	dhḍha
ण	+	ट	=	ण्ट	nta
ण	+	य	=	ण्य	ṇya
त	+	त	=	त्त	tta
त	+	प	=	त्प	tpa
त	+	य	=	त्य	tya
त	+	र	=	त्र	tra
त	+	व	=	त्व	tva
थ	+	थ	=	थ्थ	ththa
थ	+	य	=	थ्य	thya
थ	+	र	=	थ्र	thra
द	+	द	=	द्द	dda
द	+	म	=	दम	dma
द	+	य	=	द्य	dya
द	+	र	=	द्र	dra
द	+	व	=	द्व	dva
ध	+	ध	=	ध्ह	dhḍha
ध	+	य	=	ध्य	dhya
ध	+	व	=	ध्व	dhca
न	+	न	=	न्न	nna
न	+	त	=	न्त	nta
न	+	य	=	न्य	nya
न	+	व	=	न्व	nva
न	+	र	=	न्र	nra
प	+	प	=	प्प	ppa
प	+	त	=	प्त	pta
प	+	र	=	प्र	pra
प	+	य	=	प्य	pya
फ	+	र	=	फ्र	phra
ब	+	ब	=	ब्ब	bba
ब	+	ज	=	ब्ज	bja

ब	+	र	=	ब्र	bra
म	+	म	=	म्म	mma
म	+	ब	=	म्ब	mba
म	+	र	=	म्र	mra
म	+	ल	=	म्ल	mla
य	+	य	=	य्य	yya
र	+	य	=	र्य	rya
र	+	भ	=	र्भ	rbha
ल	+	ल	=	ल्ल	lla
ल	+	य	=	ल्य	lya
व	+	व	=	व्व	vva
व	+	र	=	व्र	vra
व	+	य	=	व्य	vya
श	+	श	=	श्श	śśa
श	+	म	=	श्म	sma
श	+	व	=	श्व	sva
शे	+	र	=	श्र	śra
ष	+	ष	=	ष्ष	ṣṣa
ष	+	य	=	ष्य	ṣya
प	+	प	=	प्प	ṣpa
स	+	स	=	स्स	ssa
स	+	म	=	स्म	sma
स	+	व	=	स्व	sva
स	+	र	=	स्त्र	sra
ह	+	र	=	ह्र	hra
ह	+	य	=	ह्य	hya

Nasals can also be represented by a dot above the previous letter e.g. पन्च or पंच panca. किन्तु or किंतु

1. The first part of the book is devoted to a general survey of the history of the Indian people, from the earliest times to the present day. It is a most interesting and valuable work, and one which every student of Indian history should read.

Appendix IV

Useful Vocabulary List

Body parts:

'siraha	head	hastaha	hand
keesaaha	hair	angulii	finger
veenii	plaited hair	nakhaaha	nail
akṣii	eye	vakṣaha	chest
yavaa	eyelash	payoodaraaha	breast
bhruuḥu	brow	udaraaha	belly
karnaaha	ear	naabhii	navel
kapoolaha	cheek	prsthaha	back
naasikaa	nose	katii	waist
vadanam	mouth	ururu	thigh
ooṣṭau	lips	paadaaha	leg
dantaaha	teeth	carmaaha	skin
galaaha	throat	rudhiraaha	blood
kanṭhaaha	neck	naraha	vein
baahuu	arm	roomaha	body hair

Human beings:

puruṣaha	man	muukaaha	dumb
strii	woman	kañjaaha	lame
śiśuḥu	child	badhiraaha	deaf
pumaan	male	unmattaaha	mad
vṛddhaaha	old man	steenaha	thief
vṛddhaa	old woman	muurkhaaha	stupid
siimantini	pregnant	dhiimaan	intelligent
prasuutikaa	lying-in-woman	alasaaha	dull
vidhavaa	widow	seevakaaha	servant
vidhuraaha	widower	yajamaanaha	master
vivaahaaha	marriage	kumbhakaaraaha	potter
varaaha	bridegroom	rajakaaha	washerman
vadhuu	bride	sramikaaha	labourer
yuvaa	youth	vaṇik	businessman
yuvatii	young woman	taksakaaha	carpenter

swarnakaaraḥa	goldsmith	upaadhyaayaḥa	teacher
kuvindaḥa	weaver	adhyaapakaha	teacher
dhiivaraḥa	fisherman	adhikaarii	officer
divaakiirtiḥi	barber	karanikaḥa	clerk
jaatii	caste		

Kinship Terms :

kuṭumbaḥa	family	jyeeṣṭhaa	elder sister
taataḥa	grandfather	kaniṣṭhaa	younger sister
pituḥu	father	patiḥi	husband
maatuhū	mother	bhartuhū	husband
maatulaḥa	maternal uncle	bhaaryaa	wife
śvaśuraḥa	father-in-law	patnii	wife
aavuttaḥa	sister's husband	śvaśruu	mother-in-law
prajaavatii	brother's wife	jaamaataḥa	son-in-law
sutaḥa	son	snuṣaa	daughter-in-law
putraḥa	son	prapautraḥa	grandson
sutaa	daughter	pitr̥vyāḥa	father's brother
putrii	daughter	jaamaataḥa	son-in-law
apatyaani	children	snuṣaa	daughter-in-law
jyeeṣṭhaḥa	elder brother	prapautraḥa	grandson
kaniṣṭhaḥa	younger brother	pitr̥vyāḥa	father's brother

Dress and Ornaments :

vastram	cloth	karnaabha- raṇaḥa	ear-ring
kaarpaasaḥa	saree	valayam	bangle
kañcukaḥa	blouse	aṅguliīyakam	ring
ardhoorukam	gown	paadaaṅguliī- yakam	ring for toe
dhautam	dhoti	kiñkiṇiḥi	jingling bell
raaṅkaraḥa	upper garment	kṛṣṇapravaalaa	black beads
suucii	needle	upaanaḥau	pair of sandals
tantuḥu	thread	aatapatram	umbrella
aabharanam	ornament		
kanṭhahaaraḥa	necklace		

śirastram	cap	maāṅgalyam	auspicious
sulocanee	spectacles		ornament of
			married
			woman

Diseases :

jvaraḥa	fever	viroocanam	purgings
śiitaḥa	cold	bheeṣajam	medicine
kaasaḥa	cough	guṭikaa	tablets
śirooveedanaa	head ache	pathyam	diet
kṣutam	sneezing	kaṣaaya	decoction
veedanaa	pain		

Pronouns and demonstratives:

aham	I	eeṣaḥa	he
vayam	we	eeṣaa	she
tvam	you (sg)	eetat	it
yuuyam	you(pl)	atra	here
saḥa	he	tatra	there
saa	she	kutra	where
tat	it	yathaa	like this
kaḥa	who	tathaa	like that
kim	what	katham	how
ayam	he	tadaa	at that time
iyam	she	kadaa	when
idam	this	kati	how many

House and household articles:

gṛham	house	chullii	oven
prakoosthaḥa	room	kajjalaḥa	soot
bhittiḥi	wall	sandamśakaha	tongs
kutṭimaḥa	ground	peesanam	grinding stone
vaataayanam	window	cuurikaa	knife
kavaaṭam	door	bhaajanam	wooden pot
piitham	wooden plank	ghaṭaḥa	earthen pot

aamatramaha	plate	sammaarjani	broom
kamsaha	tumbler	koosaha	bag
camacaha	spoon	suurpaha	winnowing fan
darvii	serving spoon	titavuu	sieve
paatram	vessel	uluukhala	mortar
argalaha	bolt	syutaha	basket
mudraa	lock	kalasakaha	goblet
kuñcika	key	mañcaha	cot
palakam	plant	śayyaa	mattress
niśśreenihi	ladder	kaṭaha	mat
soopaanam	steps	upabaraha	pillow
chadaa	roof	aurṇam	woollen blanket
sthambham	pillar	preeñkhaa	cradle
kiilakam	peg	maśakajaalam	mosquito net
uṭajam	hut	utpiiṭhakaḥa	table
raajagrham	palace	aasandii	chair
saudhaha	building	pradiipaha	lamp
mahaanasam	kitchen	vartii	wick
kaastakii	firewood	dhaaraagrham	bathroom
angaaraha	charcoal	kaṭaaha	frying vessel
paavakaḥa	fire	śaucagrham	latrine
bhasmaḥa	ashes	goosṭhaḥa	cow shed
sphuliṅgaḥa	spark	rajjuḥu	rope
dhumaha	smoke	trṇam	grass

Fruits and vegetables:

kadalii	banana	jambarii	lemon
daadimaha	pomogranate	naaraṅgii	orange
phalam	fruit	śalaatuḥu	unripe
aamram	mango	tvak	peel
draaksaa	grapes	biijam	seed
naariikeelam	coconut		

Food:

tandulaha	rice	goodhumaha	wheat
annam	cooked rice	tailam	oil

bhoojanam	meal	takram	butter milk
moodakaḥa	pudding	dadhi	curds
dugdham	milk	ghṛtam	ghee
kṣiiram	milk	sarkaraḥa	sugar
navaniitaḥa	butter		

Animals:

kukkuraḥa	dog	varaahaḥa	pig
maarjaaraḥa	cat	āsvaḥa	horse
gaardhabhaḥa	donkey	vyaaghraḥa	tiger
gau	cow	simhaḥa	lion
vṛṣabhaḥa	ox	bhalluukaḥa	bear
kukkuṭaḥa	cock	gajaḥa	elephant
mahiṣaḥa	he buffalo	jambuukaḥa	fox
mahiṣii	she buffalo	vṛkaḥa	wolf
		mrgaḥa	deer

Birds:

dvijaḥa	bird	cancuḥu	beak
pakṣii	bird	kaakaḥa	crow
pakṣaḥa	wing	śukaḥa	parrot
		pikaḥa	cuckoo

Nature:

bhuumiḥi	earth	saudaaminii	lightning
aakaśaḥa	sky	marut	wind
suuryaḥa	sun	varṣaḥa	rain
candraḥa	moon	anaavṛṣṭiḥi	famine
nakṣatram	star	jalām	water
samudraḥa	sea	nadii	river
saagaraḥa	ocean	tataakam	lake, tank
taraṅgaḥa	wave	saroovaraḥa	lake
tataḥa	shore	kuupaḥa	well
divaa	day-time	pheenaḥa	foam
raatrii	night	praataḥa	morning
prakaśaḥa	sunlight	saayam	evening
candrikaa	moonlight	madhyaanhaha	midday,
meeghaḥa	cloud		afternoon

diipaḥa	light	antaḥa	inside
tamaḥa	darkness	bahiḥi	outside
vanam	forest	purataḥa	in front of
giriḥi	hill	paścaat	behind
paasaanaḥa	stone	vaamaḥa	left
khanijaḥa	ore	dakṣiṇaḥa	right
maargaḥa	way, path	varṇaḥa	colour
seetuḥu	bridge	kṛṣṇaḥa	black
vrkṣam	tree	śveetaḥa	white
lataa	creeper	raktaḥa	red
patram	leaf	piitaḥa	yellow
kaandaha	stem	niilaḥa	blue
puspam	flower	maasam	month
diśaa	direction	samvatsaraḥa	year
puurvaḥa	East	dinam	day
dakṣiṇaḥa	South	vaaram	week
paścimaḥa	West	suvarṇaḥa	gold
uttaraḥa	North	rajataḥa	silver
upari	above	taamram	copper
adhaḥa	below	loohaḥa	iron

Verbs :

bhuu(bhav)	to be P	likh	to write P
aṭ	to wander P	ujjh	to abandon P
arc	to worship P	viś	to enter P
kṛṣ (karṣ)	to plough P	srj	to create P
krand	to weep P	spṛś	to touch P
kriid	to play P	sphur	to throb P
khaad	to eat P	mṛ (mriy)	to die A
gam (gacch)	to go P	tud	to pain U
garj	to roar P	muc (muñe)	to release U
guñj	to hum P	mil	to meet U
gai (gaay)	to sing P	sic (siñc)	to sprinkle U
ghraa (jighr)	to smell P	kṛṣ	to plough P
cumb	to kiss P	kup(y)	to get angry P

jap	to utter P	lubh(y)	to desire P
ji (jay)	to conquer P	kliś	to be afflicted A
jiiv	to live P	jan (jaay)	to be born A
tr̥ṛ (tar)	to swim, to cross P	budh(y)	to know A
tyaj	to abandon P	man(y)	to think A
traś	to fear P	yudh(y)	to fight A
daś	to bite P	arth(ay)	to request A
dah	to burn P	tarj(ay)	to threaten A
daa (yacch)	to give P	cur(cooray)	to steal U
dr̥ṣ (paśy)	to see P	kath(ay)	to tell U
naṭ	to dance P	karn(ay)	to bore U
nam	to salute P	kal(ay)	to count U
nind	to blame P	kṣal(kṣaalay)	to wash U
paṭh	to read P	gaṇ(ay)	to count U
pat	to fall P	garj(ay)	to roar U
bhaṇ	to speak P	gaveeṣ(ay)	to seek U
raṭ	to shout P	gup(goopay)	to conceal U
rakṣ	to protect P	gras(ay)	to devour U
las	to shine P	ghuṣ(ghooṣay)	to proclaim U
vad	to speak P	citr(ay)	to paint U
vr̥ṣ (varṣ)	to rain P	cint(ay)	to think U
sthaa (tiṣṭh)	to stand P	cuurn(ay)	to crush U
smṛ (smār)	to remember P	chad(ay)	to conceal U
has	to laugh P	tark(ay)	to guess U
iikṣ	to see A	tap(ay)	to burn U
eedh	to grow A	tul(toolay)	to weigh U
kam (kaamay)	to love A	dand(ay)	to punish U
dii (ḍay)	to fly A	dhvan(ay)	to sound U
day	to sympathise with A	paal(ay)	to protect U
baadh	to trouble A	piid(ay)	to afflict U
bhaaṣ	to speak A	puuj(ay)	to worship U
bhaas	to shine A	bhaks(ay)	to eat U
ram	to sport A	mantr(ay)	to consult U
ruc (rooc)	to be pleased A	maarj(ay)	to purify U
laṅgh	to break A	miśr(ay)	to mix U
		yuj(yoojay)	to bind U
		bruu	to speak U

vand	to salute A	varṇ(ay)	to describe U
vṛt (vart)	to be A	viiḥ(ay)	to fan U
veep	to tremble A	vṛj(varjay)	to avoid U
śaṅk	to doubt A	śabd(ay)	to utter U
ślaagh	to praise A	saantv(ay)	to console U
spand	to throb A	spṛh(ay)	to wish U
nii (nay)	to lead, to carry U	svaad(ay)	to taste U
pac	to cook U	hims(ay)	to injure U
budh (boodh)	to know U	ad	to eat P
yaj	to sacrifice U	as	to be P
yaac	to beg U	khyaa	to tell P
raaj	to shine U	paa	to protect P
vah	to lead, to carry U	bhaa	to shine P
śap	to curse U	yaa	to go P
hṛ (har)	to take away U	rud	to cry P
iś (icch)	to wish P	śvas	to breathe P
pracch (prcch)	to ask P	han	to kill P
stu	to praise U	kṛ (karoo)	to do U
bhii(bibhee)	to fear P	aś (aśnaa)	to eat P
daa (dadaa)	to give U	bandh (badhnaa)	to bind P
aap (aapnoo)	to obtain P	krii (kriiṇaa)	to buy U
śak (śaknoo)	to be able P	grḥ (grḥṇaa)	to take U
ci (cinoo)	to collect U	prii (priiṇaa)	to please U
		jṇaa (jaanaa)	to know U

upasargas:

ati-	over, beyond	dus-, dur-	bad
anu-	after, behind	ni-	into, in
apa-	away, from	nis-, nir-	from, away, of
abhi-	towards	paraa-	opposed to
ava-	away, down	pari-	about, around
aa-	up to	pra-	much, well,
ud-	upon		forth
upa-	towards		

prati-in opposition
to, against**sam-**together, with,
full, well**vi-**reverse to,
separate from**su-**

well

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